

L E C T U R E

ON THE

GENERATION, INCREASE, AND IMPROVEMENT

OF THE

H U M A N S P E C I E S!

INTERSPERSED WITH

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By JAMES GRAHAM, M.D.

President of the COUNCIL of HEALTH!—Sole Proprietor, and principal Director of the TEMPLE of HEALTH! in PALL-MALL, near the KING'S-PALACE.

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Speedily will be published, a Sermon, on the following Words, Jeremiah, Chap. v. V. 8. &c. Ye are as fed Horses in the Morning; every one neigheth after his Neighbour's Wife! Shall I not visit ye for these Things? saith the Lord: and shall not my Soul be avenged on such a Nation as this?

(Entered at Stationers Hall.)

P R E F A C E.

THE contemptible fellows who have been the editors, doers, or conductors of a certain indecent and infamous monthly publication, called, the Rambler's Magazine, having had the audacity to print and to publish in their magazine, what they falsely call Dr. Graham's Lecture on Generation, &c. as delivered by the Dr. himself, in the Temple of Health, in Pall-Mall, I have been advised by some of my most learned and most judicious friends, to publish the real, genuine, original Lecture myself, for the benefit of the world, and to shew mankind how grossly they have been imposed on by those unprincipled fellows,—and the great injury that has been done to my character, by their having published a poor, nonsensical, mutilated jumble of stuff, full of false facts and representations, (to use a law phrase) and not one fourth part of the matter or size of the real original Lecture as I delivered it, and as it is here printed. The truth of these assertions, will instantly and most strikingly appear, upon comparing the following Lecture, with that which is to be found scattered in their magazine.

Another rascally fellow too, one Murray, a Printer, at Edinburgh, had the assurance last summer to print, and to sell for one shilling, a kind of copy of that wretched surreptitious Lecture that was printed, and spun out so many months, in the Rambler's Magazine; which Murray too, falsely and injuriously called my Lecture. While I was in Edinburgh last August, I actually commenced a prosecution against Murray for that offence, and which is now carrying on against him, before the learned Lords of the highest court of judicature in that kingdom.

The above reasons, namely to vindicate my professional character as a physician, and as a teacher of the healing art, and a sincere desire to benefit my fellow creatures by giving them rational and long experienced rules for the recovery and preservation of their health, their fame, and their fortunes; and to suggest and press home to the legislature of Great-Britain, certain laws and regulations, which ought to be repealed, and others which ought long since to have been enacted and enforced, for encreasing the number, and for preserving and exalting the health, the honour, and the happiness of the inhabitants of Great-Britain and Ireland, were the grand and very cogent reasons which induced me to publish the following Lecture in this great metropolis,—previous to my retiring to my native city Edinburgh, which I propose to do early in the ensuing year,—there to resume the *private regular practice* of a physician, and to give Lectures to the medical students at that university, on the prevention and cure of diseases.

Many very extraordinary circumstances have attended this very important and very eccentric Lecture. First, it is a certain fact, the truth of which is perfectly known to many thousand persons, that I have had the honour of delivering it in the great chamber of the Temple of Health, in Pall-Mall, almost every night for upwards of two years, generally to crowded audiences of the most learned men, of the foreign ambassadors, of the principal nobility of Europe, of the clergy, and of the public at large;—and that it was always received with the loudest and most cordial bursts of applause. Was not this alone a clear and decided proof of the usefulness, and I may say of the excellency of the Lecture? For what play, concert, or any other public discourse, entertainment, or spectacle, even with all the advantages of a great number of performers, male, female, and *demi caractère*,—superb dresses,—and of new and magnificent scenery, could have run on so long, or been so often and so well attended as this same single unvaried Lecture, spoken by one and the same person, in the same room, and with, I may say, the same set of scenery!

In London it has been delivered near five hundred times;—in Edinburgh too, notwithstanding the ridiculous and impotent opposition of the contemptible creature of a provost, or mayor, I had the honour of delivering it twenty-four times;—and in the city of Glasgow, with the most liberal permission of the provost, nine times, before numerous and most learned audiences of the nobility, of the gentry, and of men learned in the languages,—in the sciences,—and in the arts!—and, always received

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received throughout, with the heartiest and most universal applause. It has even been honoured with the public approbation of some of the magistrates, and of some of the most learned of the law lords!

These are facts which do my lecture the highest honour. Many learned men, and intelligent persons in various lines of life, have not scrupled to say PUBLICLY to me in my Lecture-rooms, as well as in all private companies, that the Lecture is in truth, if duly attended to, infinitely more useful than any sermon that ever was, or indeed, that ever can be preached; till religion, however, be put on a more rational, on a more liberal, and on a more useful footing. I have moreover, been honoured repeatedly with the written and with the verbal thanks of many learned, worthy, and intelligent men, in public and in private life, for the great cheque which this popular lecture has actually given to vices indeed of every kind, especially to the *early destructive imprudencies*, as they are called, of youth;—to public and promiscuous prostitution too;—to matrimonial infidelity;—to matrimonial whoredom, I mean the too frequent and excessive indulgence in conjugal embraces;—and in fact, to all other vices and enormities. But above all, I must myself take the liberty to say, that I deserve a civic crown, a comfortable annuity from government, or even a golden statue in every kingdom, for the real, the high, and most essential services I have done to mankind, in having actually persuaded men and women in general, to habits of constant and thorough personal cleanliness unknown to them, and unpractised by them before: as well as to greater simplicity and moderation in eating and in drinking;—and especially to greater delicacy and moderation in all sensual, debasing, and debilitating pleasures and gratifications, particularly of the venereal kind.

On reading the following Lecture, many scores of thousands of the almost infinite number of those gentlemen who have heard it delivered, will recollect that there are many remarks, stories, and observations in this printed Lecture, which though true and important, and fit enough for the closet, yet could not with a due regard to decency and decorum, have been delivered *viva voce*, before a public and promiscuous audience;—especially as a great number of ladies, and of clergymen, from time to time, in London, did me the honour of attending it. Weak, superficial, four, ignorant, affected, and illiberal persons, who are not conversant with the works and workings of nature, and who are accustomed to start at shadows,—or indeed any one who catches at some particular parts, and SEPARATES the Lecture, will find it exceptionable; but the learned, intelligent, judicious, and liberal minded reader, who has studied nature, and who takes the whole together, will readily and clearly perceive, and moreover, frankly acknowledge, that the scope, design, meaning, and tendency of the Lecture, is pathetically, and with the most irresistible arguments to dissuade men and women from vices, excesses, and immoralities of every kind;—and earnestly and forcibly recommending continency, sobriety, virtue, religion, regularity, self-denial, and moderation, in every respect, and upon every occasion.

I am very sensible that it would be impertinent in me to take up the precious time of my reader, in exposing or censuring the conduct of those poor wretched magistrates,—jacks in office;—asses in ermine;—who, enveloped with the black darkness of their own ignorance, or under the influence of crafty church men, or of jealous, envious, interested, or malevolent medical men,—stretched every prerogative of their transient offices, to prevent the people who had the misfortune to be under the narrow, cold, dark shade of their authority, from hearing this most useful Lecture. In Edinburgh, either for daring to represent facts to my fellow-citizens; or for exposing the ignorance and despicableness of a certain poor creature, who by being bruised, had been made whole, who had been kicked and cuffed, and cuffed and kicked, and horse whipped out of his senses, but into better circumstances,—and of his two coadjutors, the drowsy dray-horse, and the flavering chuckle-headed town-bull;—or for being pleasant on the sterile administration of Madame la Barren Nelli, who was for the time being receiver-general of the port dues, but who had it seems suspended her supercargo, *for not making proper entries*, I was by the most illegal and most cruel stretch of the power with which the provost and two of the bailies were then invested, imprisoned in their vile, loathsome, ill-regulated prison, for two weeks, and arbitrarily fined by themselves, and compelled to pay twenty pounds, or guineas, besides numerous other heavy expences,—and all this for a pretended libel published against three silly heavy-headed dogs, and their whipper-in;

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per-in ; whom my inmost soul had vomited ; and who at best, if they had been able, were never worthy to wipe the shoes of my family shoe-black. For a full account of the whole of this black arbitrary business, and of imprisonments and persecutions more cruel, illegal, and diabolical than any on record of the Portuguese inquisition, see an appeal to the public, in regard to the conduct of the magistrates of Edinburgh, in the case of James Graham, M. D.—the third edition of which is just published, price sixpence. To which are added, many interesting letters on both sides of the question ; and a copy of the pretended libel for which they so wrongously imprisoned, and so iniquitously fined him. But, as Sheakspeare says, men cloathed in a little brief authority, will dare to do things at which the angels of heaven tremble. Here, I cannot help remarking the glaring want of candour, and even of humanity, of the avaricious, all-grasping, malevolent news-paper editors, and doers,—to support whom I have been sweating and slaving so many years. *Almost* every one of them in the three kingdoms, (some exceptions I will ever gratefully acknowledge and esteem) eagerly inserted the news of my imprisonment at Edinburgh, and what they thought were my disappointments and disgraces in Dublin, Newcastle, and other places ; representing matters in the most unfavourable, and in the most FALSE and *unjust* lights ;—and readily printing every cruel and sarcastical paragraph that envy or malevolence could suggest. But every thing that would have been to my honour either as a physician, or as a man, they suppressed. Nor was it ever mentioned in one paper in the world, except only in the Edinburgh Evening Post, that at Glasgow, I was received with the greatest respect and cordiality by many learned characters and opulent men ;—that I had the honor of being admitted an honorary member of the Argyll Freemason Lodge ! and of having received, on the formal parchment patent, the FREEDOM of that learned and very opulent city !—But all this, and many other honourable distinctions and attentions I met with in other places, were passed over in sullen silence, by our un-candid newspaper mongers !—those carrion flies ; who, when they cannot find sores to feast on, and to blow on, will make them.

As for the poor good sort of a kind of a creature, who is the present gray-headed and bald tailed mare, of Old Castle, (a town which has long been so good as to supply us so plentifully with the cures for consumptions, asthmas, apoplexies, and weak nerves)—I do not know what to say ; I will therefore change the subject, and speak of a man rather than of a mare. If a man then, has neither education, nor natural sense, nor one spark of discernment, it is his misfortune and not his fault. A certain chief magistrate first gave me permission to Lecture, and I lectured twice with unbounded and universal applause, to very numerous audiences. He then forbid me. He gave me permission a second time ; and almost the same hour he prohibited me from opening my mouth any more in Old Castle. I did not know what to make of all that. I was at a loss whether to attribute his silly, childish, nonsensical versatility to extreme mental imbecility, or to total insanity. I was really sorry that any man in public office should thus, (like the ass in ermine) expose himself to the public laughter and contempt of even children and idiots.—I began at last, however, to think that the doctors or clergy had been tampering with him, and represented to him what he thought his duty ;—I therefore applauded the magistrate, whilst I pitied the man ; and consoled with the truly respectable and liberal minded people over whom he at present presides. How extremely mortifying it is for a physician regularly educated at the first medical university in the world ! or indeed of any man possessed of even the smallest share of learning, science, useful knowledge, or benevolence,—to be forced as it were, to ask leave of a poor ignorant fellow in office, who perhaps cannot read, to Lecture on the most useful subjects, and to give the people precepts for the certain preservation of their health, honour, long-life, and happiness ! ?—

But these cruel, foolish, and unconstitutional stretchings of the power of office by the magistrates of Dublin, Edinburgh, Old Castle, Chester, Liverpool, Manchester, and Norwich, to hinder me from delivering the most useful Lectures that ever were delivered, are not to be wondered at, when we consider who the men are, who are generally invested with the magistracy of most country places. The creature who has neither sense, spirit, talents, nor one spark of education, for the learned professions, but who is imprisoned in his little shop, handling his yard, or as an iron, tar, tape, or tal- low merchant,—as an illiterate mechanic,—or as a wholesale brewer, or even retailer of God knows what yeasty, griping, inflating mixtures, or infernal fiery combustibles ; and by saving, pinching, and voluntary penury, has scraped together a few thousand pounds, which he cannot, or dares not enjoy ;—

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enjoy ;—or it is the hoggish glutton or intemperate toper, who is remarkable for wallowing in sensuality, and for making himself and others worse than brutes, by gross and excessive eating and drinking ; who is called a hearty fellow, and if an idiot besides, a good kind of a sort of a man.—These !—these are the men who are GENERALLY chosen into the magistracy of your vile, gutling, and guzzling corporation towns ;—and what alas ! has liberality or science !—its lights, or its professors ! to expect from *them* ?—

But although the justness of the above representations will be universally allowed,—the truth of the following relation of facts will hardly be credited. Happening, last summer to pass through a certain great city of seminaries of luxury, pride, idleness, and vice, not a thousand miles west of the capital, I was willing to benefit both the old and the young boys, by giving them striking and pathetic lessons of temperance, sobriety, meekness, moderation, and CONTINENCY ! with this laudable view, I condescended as even stage-coach men, &c. are forced to do, to wait on the reverend GAFFER-VICE-SIMONY-NO !-NO !—for his permission and approbation. As it was summer, and as his charge was great and most highly important, I waited on his exemplary holiness in the morning at six o'clock. He was not up ;—at eight, no :—at ten, however, after long waiting, I happily found him. I told his sleek fat mutton cheeks, who I was, and what my intentions were. Instead of thanking me for what I proposed, and appearing delighted, as I expected he would have done, with the honour I had done him, Gaffer-Vice-Simony-no-no ; looked as if I had been his inferior,—never asked me to sit down on his fine soft, hot, pile and fistula giving chairs,—but only demanded what my business was with HIM !—with all the politeness I was master of, I told him. No ! no ! said he, (ruminating, no doubt, on what he should have for breakfast, for dinner, and for supper.—) I instantly shook the dust off my feet on the city ! and continued my journey to the capital.

I will now conclude this long preface with observing that, if the following Lecture had been printed on thick paper, with a large type, and with ample heads, spaces, and margins, it might have been extended to the size of a modern eighteen shillings quarto volume, of light summer reading. But although it is thus compressed, and sold for only half-a-crown, I think that I may venture to promise, that if any gentleman or lady, who purchases it, reads it repeatedly with due attention, and who practises the precepts and admonitions it contains, calls upon me and declares that they have not found infinitely more delight and benefit from this Lecture, than ever they did from any advices or prescriptions which they ever got from any other physician in the world for ten guineas,—I will not only return them their half-crown, but even ten times ten guineas !

*** My gentle and intelligent reader ! pray read the following Lecture very slowly and deliberately,—*a line in a minute* ! and read the whole Lecture over once every month, so long as you live in the world !—by so doing you will perceive beauties, and clearly apprehended important truths, which would otherwise escape you ; and you will insensibly be led to adopt such sentiments, and such a manner of living and conducting yourself, as will lead you infallibly to health, honour, affluence, happiness, and long-life !—which that you may enjoy,—is the heartiest and most earnest wish and prayer of, my gentle and intelligent reader,

Your most obedient, and

most devoted, humble Servant,

JAMES GRAHAM.

Temple of Health, Pall-Mall,
November 21st, 1783.



A L E C T U R E

On the Generation, Increase, and Improvement of the Human Species.

GENTLEMEN!

WHATEVER subject we discourse of, we are indispensibly compelled to make use of certain words and figures of speech to express and illustrate our ideas.—The subjects of our present Lecture are indeed at once sweetly warm, and supremely interesting; but as I feel myself very deeply impressed with a sense of the delicacy and respect which are due to so learned, to so polite, and to so noble an audience!—(and pardon me, if I add, to myself, as a physician, and a public professor of the healing art) I will be as careful as possible in the choice of my words, that I may not wound or give offence to delicate ears, and chaste minds;—nor will I presume to be more tedious in the Lecture than the curious and very important nature of the subjects demand: and finally, in order that the Lecture may be more generally understood and consequently more generally useful, (for whatever ignorant, envious, affected, or malevolent persons may insinuate to the contrary, I humbly and most solemnly call God and my own conscience to witness! that the health, the honour, the elevation, and the happiness of my fellow-creatures are the chief objects which I have ever in view, and which all the faculties of my body and of my soul ever pant to promote, and shall ever be exerted to advance) I will therefore endeavour to treat every part of the Lecture with clearness and precision, and in language as much divested of *technical* terms as the nature of the subjects will admit of.

GENTLEMEN!

THE most pleasing, and by far the most important employments, not of mankind alone, but of every thing that has life, are the courting, the propagating, and the bringing up of their kind: and if it be true that the strength, the riches, the honour, and the glory of a nation depend on the multitude, on the virtue, and on the wisdom of its inhabitants,—surely to increase the number, and to improve the bodily and the mental faculties of the human species, are objects of the very highest importance, and demand our most serious attention: they demand the attention of the peasant,—of the mechanic,—of the philosopher,—and of the prince!

But Nature, ever wise, ever attentive to her own preservation, by the conservation and reproduction of every thing in the universe, hath not left a matter of such vast importance as that of propagation, to the caprices, to the blindness, to the feebleness, to the degrading wanderings and irresolution of human reason;—no: she hath implanted in mankind, and indeed in every thing, animate and inanimate,—animal, vegetable, mineral, or mixed,—the strongest, the sweetest—the most irresistible propensities, to produce, and consequently to perpetuate their kinds! and so very powerfully does this propensity operate in man, that it frequently gains an entire ascendancy over his boasted reason, and sometimes overcomes even the love of life itself. And such is the nature of man,—such his frailty and his frowardness! that where his propensities, either natural or acquired, are the strongest, there he is the most likely, to err, and to run into the most dangerous excesses. It therefore becomes an office of the utmost importance to individuals to instruct them in the arts of exalting, and at the same time, of rendering permanent, the joys of the marriage-bed,—and to society at large, to teach men and women how to propagate a numerous,—a healthful,—a beautiful,—and a virtuous offspring.

The eager and intense avidity with which most men pursue venereal pleasures, and the consideration of that exquisite delight which it hath pleased the infinitely wise Author of the universe! to connect with the propagation of the species, have induced divines and legislators, in all ages, and in most countries, to guard the commerce of the sexes by the strictest laws;—as those laws, however, have no where been found to have produced their intended effects, I have determined to try the influences of medical and of moral REASONING, for men will yield to the conviction of their own minds, who would spurn at the restraints of law,—exclaiming with the prince of our British bards!—“CURSE on *all* laws, but those which love has made,”—which NATURE hath made!—nor is this at all to be wondered at, as the laws relative to those matters have more frequently been the result of whim, caprice, of national prejudices, or of the black, morose, and unnatural religion of mercenary and crafty church-men, who with the most selfish and most unchristian alchymy, turn every thing they touch (and what do they not secretly or openly meddle with?) into gold,—or into their own profit and advantage,—than the effect of solid, natural judgment, or of sound political reasoning. Legislators and divines have in truth been so far from following nature, and her simple, obvious and immutable laws, that they generally fly in her face, frequently forbidding under the severest penalties, what she most positively, and most cordially enjoins.

We are told, gentlemen! by political writers, and by a learned and very ingenious nobleman! at present in the British senate, that the inhabitants of this island have decreased amazingly within the last hundred, but more especially within these last ten or twenty years; and have we not the greatest reason to believe, that they have suffered no less in point of constitution, and in their intellectual faculties, than in point of numbers?—*These*, are alarming circumstances;—they call loudly for a remedy; for they threaten no less than the speedy and total destruction of this intimated,—of this disjointed,—of this luxurious, corrupt, and seemingly self-devoted state!—whose measure of follies and misfortunes seems now to be full,—and whose sun is now either totally obscured by the foul vapours of luxury, and by the thick mists of universal corruption,—or for ever set upon Britain, and now rising on transatlantic worlds!!!

But, gentlemen! this sterility,—this degeneracy—and imbecility of body and of mind, which are said so universally to prevail, are not only hurtful to the STATE,—they destroy, likewise, the peace, the prosperity, and the happiness of individuals: for no married couple were ever known to enjoy any high, or even tolerable degree of felicity, when the wife was barren, or the husband deficient in those balmy benevolencies, which proceed from sound, vigorous, and well fostered constitutions. Indeed, indeed, gentlemen! health and children are as necessary to the happiness of mankind, as the dew of Heaven!—and the genial influences of the sun are, to the production and maturation of the flowers and fruits of the earth. I think, said the sentimental *Torick*! that the procreation of healthy children is as beneficial to the world, as finding out the longitude,—and the *Amoroso*—the Royal Psalmist!—yes, the man who was said to be after God's own heart, exclaimed, happy! happy! is the man who hath his quiver full of them.

So much, indeed, was sterility and barrenness dreaded by the ladies of ancient times, and so different were they in their sentiments and in their conduct, to many of our *modern* dames, that *they* reckoned barrenness worse than death itself,—and always imputed it to supernatural causes, or to the wrath of the immortal Gods!—"Give me children, else I die"—exclaimed the beautiful Rachael of old; nor do any of the women, even under the divine dispensation, seem to have thought, even prostitution itself, so great a reproach as barrenness: it is evident however, gentlemen! that barrenness is always the effect of natural causes; these might often be obviated; and I hope to have the honour, and the happiness of convincing this learned, numerous, and highly respectable audience! that barrenness and debility may in general be most effectually remedied.

But, in the first place, gentlemen! let us enquire a little into the political causes of this decrease and degeneracy of mankind. On this, however, we must content ourselves with making a few general remarks, as the subject is by far too copious to admit of a minute discussion.

There is no maxim in politics more certain than this, that men will multiply in proportion to the encouragement that is given to matrimony by the government, and to the ease with which they can bring up their children. If matrimony be discouraged, or cramped and loaded with hardships and difficulties, as by *certain* marriage-acts, men will fall on *other* methods of gratifying their passions—of cooling their gross, sensual, animal appetites,—but they can never find any other method, besides that of matrimony, of multiplying, and at the same time of preserving the peace of mankind, and the dignity of the rational human nature!—Children may, no doubt, be begotten out of wedlock, but so very few of *them* are brought to maturity, in either their bodily or their mental faculties, that we may almost venture to pronounce the whole are lost to society.

The first step then, gentlemen! towards the effectual encouragement of matrimony, would be for our legislature and police to suppress as far as it is possible, all public, private, and promiscuous PROSTITUTION. My soul shrinks, and as it were dies, at the idea or mention of this most wretched state—a state which is indeed the aggregate concentration and condensation of *every* species of vice and wretchedness that can destroy the bodies and blast the souls of human creatures; and which is not only the reproach, but the most disgusting and most fatal degradation of the human species;—far, infinitely I may say, below the level of the brute creation!—and I am sure, that there is not one gentleman in the Temple of Health this evening, whose soul does not shrink with horror, or melt, nay, bleed with compassion, when he seriously reflects on the poignant and complicated miseries of those beautiful,—those once happy,—because once innocent, but now wretched females;—who, when betrayed by the cruel and dishonourable, yet irresistible arts and assurances of libertine men, and by the natural or acquired warmth of their own constitutions, and abandoned afterwards by their seducers, and by the ill judged severity of their relations and pretended friends, are then forced as it were to continue the deadly degrading commerce, and to prostitute themselves to gratify the foul desires, and submit to the insulting caprices and disgusting impertinences of men of every rank and character,—of ignorant, covetous, diseased, drunken and debilitated men!—and for the sake of what?—why for the sake of a poor wretched, dishonourable livelihood, and that precarious and scanty as it in general is, only during the short seasons;—the *very short* seasons, of novelty, youth, and beauty!—THIS, my worthy audience;—is a state of misery in the extreme!—THIS, is wretchedness indeed!—and I am very sure gentlemen!—that ye will all agree with me, when I say, and even strenuously maintain my assertion, that even the richest—the most beautiful—the most independent, most prudent, and most esteemed girl of the town or kept mistress, is in fact, a most unfortunate, and a truly pitiable human creature;—in whom a worm gnaws that shall never die,—and a fire burns, that, never never can be quenched*. Besides, public promiscuous prostitution, evidently and necessarily destroys the beauty, the vigor, the fruitfulness, and the happiness of both sexes, by tempting them to *too early*, and to *too frequent* venereal indulgences;—INDULGENCES, I say, gentlemen!—for pleasures I can hardly call them; and by inevitably introducing that dissipation and those diseases, which not only prevent procreation, but which sap, exhaust, and undermine all the springs and sources, of bodily and mental strength and happiness;—blasting beauty, losing precious time, ruining our fortune and our fame, and, in a word, gnawing "like a worm in the bud" every thing that ought to be dear, and that is truly precious and honourable to the individual,—or eventually beneficial to society. Indeed, indeed, gentlemen! were plans to be deliberately concerted for exterminating virtue public and private, delicacy, happiness, and even the human race itself, none could with so much speed and certainty effect these horrid and unnatural purposes, as countenancing and promoting, or even at all tolerating, public, private, and promiscuous prostitution, and matrimonial infidelity. They ought therefore to be by all means discouraged and suppressed by all wise legislatures, by every good magistrate, and by every man and woman in the world who has any real regard for the health, honor, or permanent happiness of the human species.

The next step, gentlemen! towards the effectual encouragement of matrimony, would be, for the government to annex certain little privileges and immunities to that safest, happiest, and most honourable state; and to lay a heavy, yet a proportionate tax on every healthy man who does not after a certain age enter into it. The ladies would have no objection to *this* tax: nor should our parliament men be against taxing those ladies who have not improved in wedlock the genial prolific season of youth, beauty, and pleasure, when it could be proved that certain tender and honourable offers had been made to them. The laws of Lycurgus, so renowned for their superior wisdom, were particularly severe against batchelors and celibacy; and you all recollect, gentlemen!—that that great and wise people the antient Romans! granted certain privileges and immunities to every man who was the father of three

* On reading this part of the Lecture, the following very just and supremely beautiful lines, from Milton's *Comus*, will be relished by every virtuous and intelligent reader.

So dear to Heav'n is faintly chastity!
That when a soul is found sincerely so,
A thousand livery'd angels lacquey her,
Driving far off each thing of sin and guilt;
And in clear dream, and solemn vision,
Tell her of things which no gross ear can hear:
'Till oft converse with Heav'nly inhabitants!
Casts beams of glory on the outward shape,
The unpolluted temple of the mind!
Turning it by degrees to the soul's essence,
'Till all be made immortal! —
—Thrice happy state!!! beyond belief of vice!
A pure—perpetual feast of Nectar'd sweets! —
Where no remorse, where no crude surfeit reigns!

But when vile lust, and common prostitution,
By unchaste looks, loose gestures, and foul talk,
But most by lewd and lavish acts of sin,
Lets in defilement to the spiritual part,
The soul grows clotted by contagion,—
Imbodies, and imbrutes, 'till she quite lose
The divine property of her first being.
Such are those thick and gloomy shadows damp,
Oft seen in charnel-vaults, and sepulchres;
Ling'ring, and sitting by a new-made grave,
As loth to leave the body that it lov'd,
And link'd itself in carnal sensuality
To a degenerate and degraded state.

three children, but so far are we from imitating them in this respect, that if even a poor servant, either male or female, commits the heinous crime of matrimony, they are generally turned out of their place.

But gentlemen! the most effectual of all other means and methods for the encouragement of matrimony, and for securing peace and happiness in that state, would be for our parliament to enact certain triennial or perhaps septennial JUBILEES, or *matrimonial insolvent acts*, for the relief of wretched, discordant, and BARREN couples, especially when matrimony has been committed upon too short an acquaintance,—under certain ages,—when they have fought under false colours,—or succeeded under false pretences or representations. For you will all agree with me, gentlemen! that matrimony is in fact a kind of co-partnership business, which requires a joint stock of fidelity, affection, prolific powers, and so forth, to carry it successfully and happily on: in all, or in any, of which requisites to be *deficient*, is certainly to be insolvent; and this is a species of insolvency which in my opinion has a much greater claim on the commiseration of parliament, than those bankruptcies which arise from pecuniary misfortunes.

If it be true, and I believe that no one of you, gentlemen! will attempt to dispute the maxim, that in the number and in the virtue of the inhabitants consist the power and riches of a state,—surely it is *now* of the utmost importance to Britain to encourage matrimony, and to promote by every possible means, population:—BRITAIN! which may be said to people the globe!—whose adventurous sons, and beauteous daughters! penetrate into all climates, pushing each their conquests, *real or imaginary*, even from pole to pole!—Yet even in Britain, gentlemen! matrimony is frequently despised;—nay it is become but too fashionable now-a-days, especially in these great cities, to deride,—to disregard,—and to set at nought, the most sacred matrimonial engagements,—and children are too often considered as a CURSE. What amazing infatuations must these be!—when the very offspring of the stews, and of casual amours, if under proper regulations, might, perhaps, be sufficient to man our necessary fleets and armies; but those children, from an almost total want of police, are generally suffered to perish. The sentiments of my countryman Dr. Armstrong! on this subject, are equally generous, true, and beautiful.

“If (says he!) from thy secret bed of luxury,

Unbidden offspring rise,

Let them be kindly welcom'd to the day;

'Tis nature bids! to nature's sacred voice attend:

And from the monster-breeding deep,

And howling wilderness, learn parent virtues.

—Shall the growling bear!

Be more a fire than thou? An infant once,

Helpless and weak,—but for parental care

Thou hadst not liv'd to propagate a race

To misery!—to resign to step-dame fate,

Perhaps a worthier offspring than *thy* fire

Tenderly rear'd. For from the stol'n embrace,

Untir'd with worn acquaintance, keenly urg'd,

Elate with gen'rous rapture! likeliest springs

The noblest breed—most animated—best!

What heroes hence have issued?—what fam'd chiefs!

And demi-gods of old! The stealth of love

Gave Greece her Hercules!—and mighty Rome

First rose beneath a random son of Mars!”

I say then, gentlemen! that the very offspring of the stews, and of random amorous rencounters, might be sufficient to man, and even to recruit our *necessary*,—I mean our *defensive* fleets and armies; but those children, from a total want of proper and adequate police, are generally suffered to perish, while the commercial navigator,—the mechanic,—and even the innocent, peaceful and industrious husbandman, must be coaxed, tempted with music, ribbands, coloured hair and feathers, with slim, long, lank backed coats, like the riding habit of a delicate miss, or rather like a lady's empty thread paper; and indeed, with almost every species of female finery, and glittering gew-gaws; and if these won't do, he is kidnapped and even *lawfully and in a free country*, dragged (at the command of WEAK, wicked, blood-thirsty, ambitious, or avaricious men)—from his peaceful and more important avocations, and even from the endearments of sweet children, and from the bosom of a beloved wife! not alone to defend himself!!! his family!!! his country! and his king, but he is compelled to swear on the sacred word and holy evangelists of the eternal God of mercy and peace—of life and of love! that he will madly, impiously, fruitlessly pursue, all over the globe, by land and by water, with fire, famine, and sword;—yes, he is made to swear, that under the penalties of dishonour and of death, armed with every implement of murder, ruin and devastation, that he will chase, harass, rob, sink, burn, capture or destroy, his neighbours and fellow creatures, who never hurt or offended him, his family or his friends,—whom he even never saw;—and who, when he does see, his heart secretly and most naturally wishes to embrace and to make merry with,—the French, for example, the Spaniards, the Hollanders, and even our brothers and our sons in America!—But let me not now touch on so painful, on so very unfortunate a subject,—nor even hint at facts which future, wiser, more humane, and more truly politic ages will hardly credit. O! God! if the demons of war must still be let loose,—in these comparatively humane and enlightened times!—if, with worse than Gothic rage,—weak—dependent—momentary men are still to struggle for nominal or dangerous domination, and to thirst, as it were, for human blood, quitting solid, rational, and permanent blessings, for the pursuit of shadows!—if peaceful islands, and fertile populous continents, must be swept with horrors, rapine, and ruin—with murders and with undistinguishing devastation!—“if the sweet retreats of domestic felicity must be broke into,—and the aged and the helpless driven from their once quiet habitations!”—in a word, if the most partial and most impolitic taxes must be laid on and levied;—if the streams of commerce must be cut off, or dried up;—if bankruptcies, want of confidence, and beggary must hourly increase!—let it not be said—let it not, O God! be recorded, that they were Britons—that they were the sons of this fair—this comparatively happy and enlightened island, who perpetrated such enormities,—and who intemperately foamed and bellowed in their public assemblies, and in their privy councils, for the commencement—for the extension, and for the continuation of those ruinous and infernal wars; till every nerve of public and of private confidence and credit is strained and cracked, and every resource exhausted;—and that the rage of our heroes, as they are called, was so fierce, that not all the water of the Atlantic could quench, nor a three months long voyage dissipate their mistaken—their unnatural—their horrid ardour;—and that the thirst of blood—of pecuniary interest,—of domination, or of fancied honour, could arm brother against brother,—friend against friend!—and even a father against a darling son!—whilst the less savage Indian, whose native lands they had usurped, looked peacefully on, trembling at scenes doubly unnatural, and at which even devils themselves would tremble!—O my friends!—O ye rational and immortal beings!—if *this* be heroism!—and military virtue,—and glory,—if *this* be evincing courage, and honour, and love of our country! ought we not to pray to God; that BRITONS,—that christians—that men of every nation, and kindred, and tongue,—from the rising to the setting sun, may disclaim and renounce them all.

Gentlemen! I do not conceive that any sort of apology is necessary for this short political digression. Digression! did I say?—No. My subjects are *professedly* the increase,—the health—the elevation, and the happiness of the human species at large; it is therefore very natural and proper for me to take notice of, and lament those infernal politics, which terrify and impoverish the people, and which mow down brave innocent men, (who call themselves rational beings and christians) like grass before the scythe of the mower.

But, whatever may be the number of the inhabitants of Great-Britain at this present time, I am sure that they might very soon be doubled by a due attention to police. For example, gentlemen! among other methods, were pecuniary fines to be inflicted and levied on every man, adequate to his rank and fortune, for seducing and debauching a young woman on refusing to marry her,—and paid at once on an eligible marriage, or by way of annuity, to the injured and unfortunate young creature;—was decent provision to be made out of the public funds and revenues, for virtuous and exemplary widows, when left indigent and unprovided for; and in a word, were the parents of a numerous, industrious, poor, virtuous family, not only to be exempted from some of the taxes, but to receive likewise a small premium for every clean, healthy, blooming and well-educated child they brought up to the age of ten or twelve years,—these would be most powerful inducements to matrimony, and even to every virtue;—men would be taught to hesitate in seducing and dishonouring young, innocent, inexperienced, and unsuspecting girls; marriage would become truly honoured and desirable;—fertility would then be considered as a real blessing;—and the poor would rise up and call the king! and the whole body of the legislature! blessed. History indeed tells us, that marriage has been esteemed highly honourable, in all ages and in every country, especially in the most virtuous states, even from the beginning of the world. The Jews, the Romans, especially the wise emperor Augustus! encouraged matrimony by every possible means. The Lacedemonians would not admit any single man to their festivals. If a single man ventured to come among them, he was ordered, as soon as discovered, to be whipped by the women, as an unprofitable member of the republic. None but married men were permitted to hold any office in the state, either of honor or of profit; and, as a further encouragement to matrimony, men were excused from going to the wars for the first year after their marriage: in a word, it tells us—that married men were preferred on every occasion, and in every thing they had the advantage over those that were single.—Indeed, gentlemen! no one who has not considered these matters properly, can form any idea of the influence they would have on procreation, and even on the morals of the people; and I am decidedly of opinion, that it is in the power of the state, by such means as I have had the honour of suggesting, to increase its inhabitants to what number they please, as well as very highly to advance the general felicity.

But, alas! gentlemen! now-a-days, instead of remitting some of those enormous, impolitic, and ever-growing taxes, under which we groan;—instead of granting a small premium to the industrious, and truly virtuous parents of a numerous poor family, for every fine,—healthy child they brought up, well educated to maturity;—the great ones of the earth, in order to gratify either their insatiable avarice, their destructive lusts, or their poor ill-placed ambition, find it necessary; nay, they seem to delight in oppressing and beggaring two-thirds of the foolish, passive, sheepish people, in order that they and certain necessary individuals, may riot on the general calamities, and that they may be able to send off to captivity, to die in all-killing climates, to the slaughter of the field or of the floating wooden boxes, the other third part of us. Gentlemen! my soul shrinks with horror, nay, 'tis fired with indignation, even at the thoughts of the havock which has been made among the more innocent part of the human species, and at the millions of gallons of innocent and useful human blood, which have thus wantonly been poured forth, and which have dyed oceans, in every quarter of our terraqueous globe,—for far less, if possible than nothing at all. Yes, I say for less than nothing; for there is not a man in the world,—there cannot be a woman on earth, who dares to assert, that any of the Belligerent Powers have gained the value of one straw, by these long and unnatural conflicts. No. As for America! she hath not been at war. With God and his handmaid nature on every side, and with arms at her feet, she hath been on her guard, watching and asserting her natural rights;—sometimes smiling at, and sometimes pitying the impotency, and the folly of a wretched little island, sunk in luxury, selfishness, and corruptions, vainly endeavouring, by coercion and force of arms, to subdue a mighty and boundless, though an infant empire! separated from her by a fathomless and dangerous abyss of waters, four thousand miles in breadth!—What hath been the necessary and inevitable consequences of all this?—Why, by the vigorous, virtuous, united, and persevering exercise and exertion of her corporeal and intellectual powers, she hath gained strength, experience, independence, and honour!—whilst Great Britain has in fact subdued herself; she has cut off the principal source of her wealth;—she has murdered at least, an hundred thousand brave mistaken men. She has pillaged her inhabitants of an hundred millions of money, which have been sunk in the sea, or squandered irrecoverably away!—and she has cut off, for ever and ever, nine-tenths of this vast empire! Nor is this all—in every street, and in almost every family, we see the dejected countenances, and hear the melancholy wailings of those who refuse to be comforted, because their brothers, and their husbands, and their sons are no more!—and because themselves perhaps, or their dearest friends, are sunk from peace and affluence, to the lowest abyss of penury and despair!—These, my friends! are the deadly fruits of these wanton, impolitic, and whatever kings and statesmen may pretend *always unnecessary wars*!—Let us, gentlemen! with our whole hearts, bless God! that the sweet sun of peace begins to shine on these lands; and let us so deliberate and act, individually, as well as collectively, that we may now let worthy examples of virtue, moderation, religion, and true policy to the whole world;—and that we may continue to bask under the divine and all-blessing influences, of the genial sun of peace! as long as we live in the world!—But, alas! alas! Gentlemen! we have not much reason to flatter ourselves with the hopes of much real or permanent good in our days, when it is a fact, notorious and on record, to the eternal reproach and disgrace of christianity, and of Britain, that a very great majority, majority did I say!—I find on proper and certain enquiry, that if we except two truly divine and conscientious men! they were unanimous; * yes, twenty-four, it seems, out of the twenty-six British bishops at the close of the eighteenth century, called out in public and in solemn assembly, for blood! blood! blood!—for the effusion of kindred and congenial blood!—Let us deluge, said they *in effect*, the world with human blood;—not now, indeed, as formerly, for the honour of the God of life, of mercy, and of peace! but for nothing at all;—for the shadow of a shade,—for the pretended—the ideal honour of this little island,—and for the hoped-for advancement of their own temporal honours, or more solid pecuniary emoluments:—to secure the favour of their king, and to earn, as usual, through *thick and thin*, the favour and good offices of his ministers. What, gentlemen! ought a wife,—a truly christian,—and a truly politic people to do with those pliant time serving sycophants, —with those drones of our hive,—with the clergy in general who grasp three, four, nay half a dozen livings,—with such dangerous herds of wolves in sheeps cloathing!—with such a swarm of black locusts or caterpillars, —(what species of vermin shall I class them with?)—who devour the bread of the children of industry!—“who bind heavy burthens on other mens shoulders, while they themselves will not touch them with one of their fingers.”—† Nothing! nothing! in the police and government

* The inverted point of admiration, (;) I think should be used as a mark of abhorrence or contempt; here, therefore, and where ever else it is used in my writings, it must be understood in that sense.

† The bishops, seeing, I suppose, the fatal consequences of the horrid war, which they had like demons voted for, were at length stung with remorse;—for when even private individuals were subscribing very capital sums for raising troops, building ships, &c.—Not one of the right reverend worshipers of Mammon, subscribed even one shilling. But candour teaches me to give every man, and every body of men, their due praise. Our bishops are very remarkable for giving mankind

vernment of this nation calls so loudly for a thorough and total reformation as church-men, and church-benefices.—Would to God! that all potentates would imitate the youthful emperor of emperors!!! the day star of ecclesiastical freedom, the model for princes!—the genius of liberty!—the friend of mankind!—the assertor of their natural rights!—WHOM! may God long preserve!

But to return. When I said, gentlemen! that the state ought more effectually to encourage matrimony, I did not mean, that every person should be induced, or even perhaps suffered, to marry. Persons who unfortunately come into the world contaminated with the rooted seeds of diseases, from the vices, from the follies, or from the misfortunes of their progenitors, and which never can be thoroughly eradicated, ought not to marry. It is indeed impossible for them to be even lessened in any considerable degree, so long as men and women continue to be so savage, so ravenous, and so bestial, as to ransack the air, the earth and the waters, chasing, harrassing, tormenting, confining, cramming with unnatural food, and at length violently murdering them, and cramming the inflamed, maddened, and often corrupted carcases, carrion, and corpses of those innocent creatures, into their own voracious maws, thus making church-yards,—carnel houses,—vile corruption sacks of their bodies. Nothing, gentlemen! in nature is lost or annihilated. Changes, and transformations may take place, but the essential qualities of meats and drinks never depart. Whatever we eat, becomes literally flesh of our flesh, and bone of our bone. Our animal digestive and assimilating powers are such, that if we feed daily on swines flesh, we cloath ourselves with the hoggish flesh and nature, we grunt and wallow, and we inevitably become hogs;—he who devours much fish, is generally found to be what is called a *very odd fish*!—your staunch venison eaters always turn out bucks of the first head;—and a right turtle eater—a sleek green fat-man—a calapash and callapeé worshiper is generally so very unwieldy, that if he happens to tumble down, why he can no more help or recover himself, than a turtle can do when ashore, and laid on its back. Besides, that violent tendency which all animal bodies have to sharp alkaline corroding and inflammatory acrimony, and consequently to diseases, horrors, putrefaction, dissolution, and premature death, ought to be corrected and counteracted, by temperance and exercise;—by eating the mild acescent, antiseptic delicious productions of the vegetable world;—by drinking nothing but pure cold raw water;—by sleeping with open windows, not on feather beds, but on sweet straw, hay or aromatic herb beds;—and being environed day and night, summer and winter, with the free open air!—which is the animating, all-refreshing,—all-sustaining,—all-blessing breath of God!—Moreover, flesh to flesh!—is a kind of incest!—'tis like the marriage of mother and son, of brothers and sisters, which ought to be abhorred and fled from.

But this is not all; that inflammatory maddening acrimony, produced by flesh, blood and high seasoning,—which is the stimulator and chief cause of all our vices, evils and diseases,—is farther increased by daily swallowing the drink of demons—the liquid fire of Hell;—I mean spirituous, vinous, and fermented malt and other liquors. No person who has a due regard for health, serenity, and long-life, will taste, upon any pretence or emergency whatever, any liquid but pure cold, and as it is called *raw-water*, or balmy nectarous cold milk!—Pure cold water is the true universal medicine!—the solvent and menstruum of every thing!—the mild—sweet—chaste, all-blessing, transparent virgin daughter of God! who is continually journeying, in sublime circulation! between the sea, and the heavens, and the earth; loaded with the purest and richest essences and treasures of universal nature! and giving life, nourishment, growth, fertility and ever-living fluidity to all things; especially to those wise human-beings, who take her daily into their bosom, who kiss and shake hands with her, every rising and every setting sun;—and who plunge into her chaste invigorating embraces as often as opportunities present!!!—whilst all other liquors, from whatever they are extracted, whatever they are called, whatever they may cost, or whatever gross, foolish, interested, or voluptuous men may pretend, are common, clumsy, diseased harlots, vile, fiery, poisoning prostitutes; which ruin, debase, debilitate, dupe, and damn all those who associate with them.* In diseases or accidents attended with great languor or debility, and when vinous or spirituous liquors, are really necessary, let them not be drank, but applied outwardly to the surface of the body; or properly diluted,

mankind the most striking lessons of prudence and œconomy, in not squandering away their worldly substance; for I do not recollect, that I ever saw any of their names to any charitable subscription whatever. They seem in every respect, to be as distant as the east is from the west,—to be the very antipodes, to every character, and to every trait of every feature of their meek, lowly, humble, benevolent and divine master, Jesus Christ! who *waited* about continually doing good; weeping over the miseries of mankind;—and uniformly shewing, from the manger to the cross, that his kingdom was not of this world. They seem however, to be perfectly of St. Paul's opinion, who said, that he who desired a bishopric, desired a *good thing*! Those black gentlemen appear now to have no conscience or compassion at all; for clerical exhibitions, are I think, now-a-days, as dear—-I mean as expensive, as medical, theatrical, or any other farces. I went, not many months ago, to hear service, at a certain royal chapel, not an hundred miles from the Temple of Health. A shilling was extorted from me by the door-keeper for admission,—extorted I say, for without it I could not get admission, and another shilling by the pew-keeper for a seat, and all this to hear a poor short sermon, not so edifying as some farthing ballads, which was inaudibly and consequently unintelligibly read, and hemmed out by a great tall able-bodied man, with an ugly reddish-chocolate coloured silk handkerchief, alternately in his hand, mouth, or bosom, and said to be a northern archbishop. Now, as he probably got, at least, five thousand guineas † for preaching twenty minutes, trying to settle some disputed points about Moses, and the children of Israel, and the red sea, and the wheels of Pharaoh's chariot; none of which matters I cared a farthing about. I think that it was very ungracious of his grace, or his servants, to take two shillings. It may perhaps be said, that as it was the King's house, the King got the money. I say, the King's house; it could not be God's house! for God giveth freely all things, to all men, and receiveth nothing! but what is it to me who gets it?—I will make oath, if necessary, that the money was taken from me, and that I have lost it for ever and ever. Little as I ever have regarded money, I should have regretted the loss of my two shillings, had I not had the honour and the happiness of seeing in the chappel, a most gracious King and Queen, and the heir apparent of a crown. I have been stiled the emperor of quacks, and it has been said, as a reproach, that I keep a fine house, and that my servants shew it for money. Do not all the other emperors, and kings, and princes, and nobles, and cathedral-men, and Phusicon men in the world, do the same!—It has been said too, that I have been so mean as to have lectured for one shilling each persons admission. Few people indeed, lecture so cheap. But who lectures or preaches for nothing at all? No one, now-a-days, I believe, but myself preaches for nothing. 'Tis true that I never in my life preached but twice; but both times my congregations were literally selected, “from the HIGH-WAYS and hedges” to use the language of the New Testament, and “they were compelled to come in.” I had no collection, either before or after service;—and if they did not profit by my doctrine,—they profitted at least by a hearty dinner, and a cheering glass, which followed the lay-preachment, in the loathsome filthy jail. I think that every bishop, or clerical man, who on any account or pretence whatever, votes for or advises OFFENSIVE, or indeed any kind of war, except against vice, falsehood, and luxury, should be degraded for ever from all offices in the church, and condemned to stand on a pillory once a month, while he lives, in the front alternately of every church in the kingdom.

† I say five thousand guineas for a sermon!—for journeymen in the church-line of business are so numerous, and so very cheap, that I don't suppose that bishops and archbishops preach oftener than twice a year; and neither of the latter, has less than ten thousand guineas per annum!—It is said that there are one thousand master, and nine thousand journeyman parsons in England. The former do nothing but wallow in wealth,—they riot and rot on the fat of the land; while the latter, do every thing that is to be done, and literally starve. It is astonishing that they will continue to starve, pine, and famish, with their families, in these dear times, on twelve, twenty, or even forty pounds a year, and that not even one thousand, of the nine thousand, should have either sense or spirit enough to petition parliament, and unanimously to insist with loud and resolute voices, night and day, year after year, for a reasonable regulation in all church matters. Even the lowest clergyman should not have less than one hundred, and not even an archbishop ought to have more than five hundred a year.

O larv! O phyl! O dunnery!—when, when, will ye undergo the necessary ordeal!—a rational, thorough, and equitable reformation!

* For a full and I trust a satisfactory discussion of these various and important matters, see my Sermon on the Resurrection of the Body, and the Immortality of the Soul, preached in August last, in the Tolbooth of Edinburgh, of which the fourth edition is just now published, price 6d.

tuted, by way of glyster. Thus used, they will produce every good effect, without any bad ones; and in this way, there is no great danger of exceeding in quantity, or in the repetition of the dose. Our skin, even of the hardest parts, is a meer sponge; it is like dry sand, eagerly drinking up whatever is applied to it, and sending it instantly to the inmost and most distant parts. Enemies may sometimes be necessary to exercise, to rouse the vigilance, and to stimulate the courage of languid and sluggish generals and troops;—they may be suffered to flourish and parade about the out-works;—they may even skirmish about the flank of the army, or about the Sally-ports of the citadel, but no wise general or governor, will ever admit aliens and enemies into his camp, or imperial city. Gentlemen! I do not presume to recommend to you or to the world, modes of living which I do not myself strictly follow. I solemnly assure you, that I bathe daily;—that I sleep summer and winter, in a large room, with open windows, and upon a straw bed, mingled with rose leaves and lavender flowers; that I never taste flesh, fish, or fowl; nor wine, spirits, or malt, or any fermented liquor; nor coffee, tea, or chocolate; and that I neither eat nor drink, (pure cold water alone excepted) from sun-set on Saturday night, till after sun-set on Sunday evening.

But to return from this important digression which has so naturally risen out of my subject. I say gentlemen! that those persons ought not to marry who unfortunately come into the world contaminated with the rooted seeds of diseases, from the follies or vices of their parents, and which never can be thoroughly eradicated so long as men and women continue to eat and to drink such things as sow and root all manner of diseases, horrors, and evil dispositions: and as intensely and irresistibly stimulate them to the grossest and most debilitating indulgences; what should be done in such cases, gentlemen!—why, if you will have the goodness to permit me for a moment to relieve your attention, by treating the subject ludicrously,—such persons ought at an early period of life to undergo a *certain* operation! and be trained to delight *themselves*, and the world, with the blunt gracefulness of their motions, or with the negative melody of their voices.—Those who escaped, or who did not appear to be altogether *cut out* for the above *important* professions, when they were grown up, instead of being united in wedlock to charming—blooming—fruitful virgins, who would with sounder helpmates become the mothers of numerous families of healthy children, they should be tied to superannuated maids, or to old dillitanti women. For when persons marry whose constitutions are thus leavened or saturated with the foul venom—with the active *fomes*, of debauchery—of melancholy, and of madness,—or of venereal, gouty, leprosy, or schrophulous maladies,—they hurt themselves, and do a most essential injury to posterity, by transmitting a dangerous, a diabolical,—or a puny,—infirm,—wretched race of beings. These diseases and evils should certainly be permitted to end with the life of the individual. They ought not to be revived again in the posterity: transmitting at the same time, great wealth, noble honours, and corrupted blood. Hence this present degeneracy—this luxurious enervated progeny:—irresolute;—weak in person,—and weaker still in their understanding; a puny ill-compounded—unmanly sheepish race; bearing about with them the marks of their fathers wickedness, and of their mothers folly—liable to be blown away by every rude blast of wind.

But, gentlemen! as the political regulations above mentioned, are not very likely to take place, especially in this nominally free country, I beg leave, most earnestly to recommend it to all who wish to be happy in their matrimonial connections, or to be blessed with a numerous and healthy offspring,—to pay the greatest attention to the health and constitution of those whom they intend to marry. Delicate, and even diseased constitutions may be considerably improved, by what is called, properly *crossing the breed*; every sportsman and breeder of cattle knows, that this improves the breed of brute animals; and I assure you, that it will hold equally good in regard to mankind. Shall we then, gentlemen! be so very attentive to improve the breed of our fighting-cocks, dogs, cows, and horses,—and yet be regardless of the health, strength, and beauty, bodily and intellectual, of our own species? no. For permit me to assure you, that where both constitutions and complexions are perfectly similar in the man and in the woman, and where both are tainted in the same way, their mutual offspring can never be robust and healthful. But while we are attentive to the bodily health of those we intend to marry,—the passions of the mind, and the dispositions of the heart, ought to be by no means overlooked in forming the matrimonial union. For hysterical, hypochondriacal, and all the sad train of nervous affections, idiotism, melancholy, and even madness itself, (which is the most lamentable of all visitations) may in the progeny proceeded from the conjunction of two contaminated—feeble—worn out bodies,—two narrow—soured minds—from peevish—gloomy—discontented tempers in the parents; or from two bodies and souls bestialised by full and foul feeding and other gross and inordinate indulgences. *Similes, similem gignunt*;—is a true saying; for not only among the human species, but throughout universal nature, LIKE PRODUCES LIKE!—and it is a maxim which ought never—never to be forgotten in forming the matrimonial union.

But after all, gentlemen! and notwithstanding every thing that can be said on the subject, it must be acknowledged, that LOVE, and *certain* attachments, are not to be controuled by advice: no. That Almighty power! whom Gods! and all mankind obey, will be deaf to the admonitions of reason, and frequently breaks through all the restraints of law; and is even found to gather strength from opposition. It does not however follow, that reason and philosophy have no influence on the passions,—or that those who obey their sober dictates, are not far more happy, than the thoughtless or licentious crowd, whose ungoverned appetites stimulate them to the commission of almost every enormity, hurrying them along to temporal, and even sometimes, perhaps, to eternal destruction.

So much, gentlemen! by way of introduction to this long and most important Lecture. I shall now proceed, in the second place, to investigate the causes of barrenness in women, and of sterility in men;—and to point out and illustrate, the safest and most effectual means of obviating or removing them. But in order that my observations and directions may be better understood, it will be both curious and interesting, as well as necessary, for us to take a short review of the various hypotheses, which have prevailed in different ages, concerning the propagation of the human species;—we shall assign to each its respective degree of merit, and then endeavour to establish a new theory of generation;—a theory of generation, I flatter myself, on more rational and philosophical principles, than any that has yet appeared.

MAN, ever curious and inquisitive, has very naturally been led to enquire into the origin of his own existence: the subject of generation therefore has employed the attention and the pens of learned and philosophical men in all ages, and in most countries. But, in following nature up, to her *inmost* and *minute* recesses, even the most acute philosopher soon finds himself bewildered, If, however, the philosopher is a man of fancy, the brilliancy of his imagination easily supplies the want of facts, with which he easily imposes on himself, and on the world.

The truth of this observation, gentlemen! will be sufficiently evinced by the slightest attention to those theories of generation which have been broached in different ages, each of which has been universally received, and in its turn as universally rejected.

Of the many theories which have been formed on this curious subject, that of the ancient philosophers seems to have been the most simple. They considered the male semen as alone capable of producing or forming the *Fetus in Embryo*;—and believed that the

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the female afforded it only a lodging in the womb, and supplied it with nourishment after it was deposited therein by the male seed. By this hypothesis, the child has no more dependance on the mother, than a plant has on the soil where it grows. But every one knows, that though a plant derives its nourishment from the soil in which it vegetates and from the circumambient air, —yet its qualities are chiefly owing to the seed; and that no soil can change a poisonous seed or plant into one of a wholesome nature. Children, however, are found to resemble both parents; not only in the formation and qualities of their bodies, but likewise in those of their minds. This fact suggested a doubt with regard to the truth of the above hypothesis, —and paved the way for the introduction of another, in which the mother was allowed a more considerable share in this great business.

The second hypothesis, then, considered the *fœtus* as being formed by a mixture of the femal liquor of BOTH sexes, by certain arrangements of their several parts and qualities in the uterus. This seems to have been the opinion of the great Hippocrates; and as it carries with it an air of probability, it came to be universally received. It is however merely an opinion unsupported by facts; as it did not therefore rest on the solid basis of experiments and truth, it was soon overturned when the science of anatomy came to be more generally cultivated, and the structure and uses of the parts of generation, to be better understood. — Besides it is well known that there are many women who do not sensibly emit in the act of generation, but who nevertheless bring forth at the full time, stout, healthy, complete children. This fact then, decides clearly against the opinion of the great Hippocrates, who believed that the child is produced by a mixture of the femal liquor of both sexes.

Gentlemen! — Early in the sixteenth century, vesicles or eggs, were discovered in the *ovaria* or female *testes*; the *fœtus* had been found sometimes in the abdomen — in the cavity of the belly, out of the uterus, — at other times, in the *FALLOPIAN* tubes. In consequence of these discoveries, the two former opinions were exploded, and a new theory of generation adopted. — It was evident from these facts, that conception does not take place in the womb: if it did, the *fœtus* could never be found out of it, unless a laceration had taken place, which no one has ever pretended to have seen.

By the abettors of this theory, the *ovaria* were compared to a bunch of grapes in miniature, being supposed to consist of little berries, vesicles, or bladders, each of which had a little stalk, so that it might be disengaged without hurting the others, or spilling the liquor it contained. Each little berry or vesicle, was said to contain or include a little animal, almost complete in all its parts; — that is to say, a child sketched out in miniature in all its parts; — and that the subtle penetrating vapour of the male semen being conveyed in the act of copulation to the ovarium, was supposed to produce a kind of fermentation in that vesicle, which approached the nearest to maturity, and thus inducing it to disengage itself from the ovarium, it passed into the fallopian tube, through which it was conveyed to the womb. Here, it was supposed to take root like a vegetable seed, and to form with the vessels originating from the uterus, what is called the *placenta*, or after-birth, by means of which the circulation is carried on between the mother and the child.

This hypothesis, which by the way is not very wide of the truth, continued to be almost universally adopted 'till towards the close of the sixteenth century, when Leewenhock, by means of his glasses, discovered certain opaque particles, which he described as so many *animalcula* floating and skipping about in the male seed. This discovery introduced a new schism among the philosophers of those times, and gave rise to a system, which is not yet entirely exploded.

According to this theory, the male semen passing through the fallopian tube, one of the *animalcula* penetrates into the substance of the ovarium, and enters into one of its vesicles or ova. This impregnated ovum, is then squeezed as it were from its husk, through the coats of the ovarium, and being seized by the *imbria*, is conducted through the tube to the uterus, where it is nourished 'till it arrives to a perfect state, and is ushered into the world.

Though there is much ingenuity displayed in this system, yet, gentlemen! it lies open to many objections. Certain circumstances supposed to take place, have not hitherto been sufficiently explained; and even the *animalcula* described by Leewenhock, are said by some more modern philosophers, to be only organic particles of matter. Besides it seems hardly consistent with the wisdom and with the œconomy of the God of Nature, (who creates nothing in vain) to create millions of millions of *animalcula* or animated beings, merely to serve for the production of one! — nor is it a little whimsical, or even ridiculous, to suppose, that all those *animalcula* are *homunculi*, little men and little ladies, frisking and playing about in the male seed, each of them endeavouring to get first into the ovarium, and from thence into the womb, so that in time they may become fine ladies and gentlemen, princes, prime ministers, lawyers, heroes, proud, lazy, luxurious parsons, duellers and other modern men of honour, idiot magistrates, theatrical buffoons, desperate gamblers, rascally rambles, **divine and moral philosophers**, and even (if you allow me to descend so very low, electrical quack-doctors!

But, gentlemen! arguments of a more solid, and of a more serious nature, press hard on this system. The Count de Buffon! who has written with great ingenuity and elegance on the subject of generation, labours to restore, in some measure, the most ancient opinion, by allowing the female semen a share in this office. He asserts, that *animalcula*, or organic particles, are to be found in the femal liquor of both sexes; and derives the female seed from the ovaria, in which he maintains that no such thing as ova exist. But in this idea, the learned Count hath been too precipitate; he is certainly mistaken; for there is the greatest reason to believe, that an impregnation of the ovum by the influence of the male seed, is essential to generation.

But, gentlemen! to recount all the systems, and to enumerate all the arguments which have been advanced in supporting or confuting them, would be an endless and an useless task. Suffice it to say, that after much disputation, it appears most probable, nay indeed I may venture to say, certain, — that the future child, which in its very minute state is called the germ, egg, or embryo, actually and previously subsists in the ovarium of the mother. Yes, gentlemen! the complete future child, (like the plant with its leaves, flowers, fruit, and seeds, wrapped up to us invisibly in the seed) actually subsists in a dormant or inanimate state, in the ovarium, or egg-bed of the mother, — each *ovum* containing a child sketched out in miniature, in all its parts, long before the commerce between the sexes; — and that what is styled the act of generation, is only the means intended by nature, to animate it, or to set the little animal machine a going — or in motion. — This is what is called conception: and with this view the vagina, and the womb, are not plentifully furnished with nerves; and during the connection of the sexes, those parts seem to be endowed with a ten-fold portion of sensibility. The state of the nerves which occasions this increased sensibility is no doubt communicated to the fallopian tubes, by which their ragged ends are erected, and applied to the germ in the ovarium in such a manner as to facilitate its escape. The germ finds a ready access into the open extremity of the tube, and through the tube itself assisted by the increased secretion of mucus, a convenient passage to the womb; to which it soon adheres, and is nourished during nine months, by the mother's blood.

Thus, gentlemen! in consequence of the act of generation, the germ, or egg, being fecundated or impregnated, it escapes from the ovarium, and the motion of its inherent fluids and faculties commence: for though the *embryo* or *fœtus* is supplied with fluids

fluids from the mother, they are circulated by its own powers; and on this circulation of the fluids, LIFE depends; for the germ when once endowed with life, is fully possessed of the means of continuing it: and that chiefly by the influence of its own admirable mechanism.

This exquisitely penetrating seminal liquor, then, gentlemen! is a true and inconceivably powerful stimulus, which, in the act of generation, being conveyed by absorption, to the heart of the germ or embryo, excites or rouses it in a powerful manner, and communicates to it a new, or more sensible activity; or that which we call LIFE!—this is what is styled CONCEPTION; and as I have just observed, motion being once impressed on the little mobile, or moving body, is there preserved I believe *solely* by the energy of its own admirable mechanism. But the prolific liquor of the male is not a mere stimulus; no: it is likewise a nutritious fluid, exquisitely adapted to the extreme delicacy of the parts of the germ: and indeed there are many proofs that the prolific seminal liquor of the male is the primary aliment of the germ or future child; and that being conveyed by the absorbents and arteries to all the parts of the embryo, it unites itself, within a determinate relation, to the nature of each and every part, and from thence proceeds, what we call GROWTH, or the perfect child.

We have a powerful argument in favour of this mode of generation in the œconomy of the feathered tribe. In fowls of every kind we know, that conception does take place in what is called the egg-bed, which is analogous to the *ovaria* in women; and that the eggs pass into the uterus of the fowl, some time after they are fecundated, and considerably increased in size. Each of the eggs is likewise known to leave behind it, a glandular-like substance, analogous to what anatomists call the *corpora lutea*, which are found in the ovaria of women who have had children.

It may be objected to my system, that the male semen can only get into the female *ovaria*, by absorption. But this, if duly weighed, will not be found to militate against my hypothesis: for many of the most important functions of the body are carried on by the same means; and even nutrition, upon which life itself depends, is entirely performed by absorption. The lymph too, or nutritious chyle, is taken up by vessels much smaller than those which carry the semen, and is by them conveyed from every—even from the most remote parts of the body, towards the thoracic duct, which pours it into the blood.

To trace the progress, gentlemen! of the fœtus from its almost imperceptible state, till the time when it arrives to full maturity, would prove both curious and agreeable; but this, with many other particulars of an entertaining nature, must be entirely omitted, in order to give way to things which are far more interesting,—more useful,—and at the same time, more delightful.

Thus, gentlemen! I have had the honour of laying before you, my decided opinion concerning the real mode and nature of generation;—and, in a few words to recapitulate this most curious and most important matter, it is this. The germ, embryo, fœtus, or future child, actually exists in the *ovarium*, or egg-bed of the mother, completely sketched out in miniature, while she is yet in the virgin state. Nay, all the future children actually exist in the egg-bed of the future mother, even before her birth. That is to say, if only *one* woman (to wit Eve) was created at the beginning of the world,—all the men and women that have been, that now are, or that ever will be in the world, were actually in that woman; and to make use of a coarse simile for persons of gross and clumsy apprehensions, EVE, or the first woman, was the outside pot or box, in a nest of gally-pots or chip-pill-boxes, and that Adam, and his male successors, had only the pleasure of striking life into them, or of turning them out. And as every pot or box in the nest is necessarily smaller than another, or than that which incloses it, I have perhaps happily stumbled on a true way of accounting for the great and gradual degeneracy and diminution of the human race! in their bodily and mental faculties, and in point of longevity;—and we may by and by perhaps realize the stories of fairies, imps, and pigmies—till the least and the last being turned out, the human species shall then become, like some other species of animals, totally extinct.—Man, the universal tormentor and murderer of his own, and of every other species, being then no more, all the other creatures which are connected with this world, living in peace and safety, shall rejoice, and enjoy full and uninterrupted measures of happiness, according to their respective natures and capacities.

Gentlemen! you seem to have been highly delighted with this *nouvelle digression*;—I will therefore make no apology for it.—I had just asserted; that all the future children actually subsist in the ovarium of the mother, not only when she is in the virgin-state, but even before the birth of the mother herself;—and that that convulsive and extatic spasm,—that temporary dissolution, ejection, or going out of all the faculties of body and of soul!—that developeing, or casting-off of their middle, warmest, and most luminous garment*, which we very properly term the act of generation, is only the means employed by nature to animate the germ, or embryo; and this instant is the moment of conception in women, and is performed altogether by absorption. But alas! gentlemen, who can pretend to demonstrate to our clumsy and obscured senses and apprehensions, an affair of such intricacy! Though nature is ever and continually at work, on the left hand, and on the right, yet we seldom can visibly observe her in the instant of her operations. Art works visibly, periodically, and *without* her work; but nature invisibly, continually, and *within* her work. Surrounded, then, as it were with clouds, we grope on in the dark; and even the most sagacious among us are seldom able to explore her ways beyond the reach of common effects and appearances. We ought nevertheless to continue useful investigations; for, as yet we know less than nothing, when compared to what is yet unknown. The most valuable treasures are still reserved, unexplored, in the immense, in the boundless fields and store-houses of nature!—treasures! which will assuredly reward the labour and the liberality of the diligent and opulent enquirer, and crown his head with such laurels as will not soon fade.

We now, gentlemen! conclude the second part of the Lecture, exclaiming with Virgil!

Felix! qui potuit rerum cognoscere causas!

Atque metus omnes, et inexorabile fatum.

Subjiciet pedibus,—strepitumque achorontis ovari.

So much, gentlemen for the philosophy of generation: and having now got through the dry philosophical part of our discourse, we will proceed to conclude the Lecture with the richest,—the merriest,—the most useful, and most interesting parts of the subject; namely, to investigate the causes of barrenness in women, and of sterility in men,—and to point out and illustrate the most natural and most efficacious means of obviating them: and moreover affectionately recommending such regimen and conduct, as will, if duly attended to, exalt and prolong the temperate and serene pleasures of the marriage-bed;—heightening and preserving at the same time, personal beauty and loveliness;—prolonging human life to the longest possible period of human existence!—and concluding the whole with a brilliant description of the unique structure, and genial influences, of the very highly and justly celebrated Celestial-bed! You,

* I call the venereal act the casting off of the middle garment of nature; the outer I take to be the visible body, and the inner garment, the invisible life or spirit; to both of which the middle one adheres so closely, that it cannot be frequently shed or put off, without shrinking, shrivelling, and debilitating both, the others very sensibly. Beware therefore of sacrificing too often at the Cyprian shrine, especially in the adulterous-way;—If you do, you cannot live long;—you cannot be fortunate in any lottery;—you cannot be blessed by the god's!

You will all agree with me, gentlemen! when I say that the source and basis of all matrimonial connections, should be mutual love, and mutual esteem! where these obtain, with sound constitutions, and suitable years, the embraces of the parties will seldom fail to prove fruitful, and their offspring healthy. But where these are wanting, they will prove but cold and languid. Love however, esteem, pecuniary, or any other considerations, ought not to blind a man so far, as to render him inattentive to the health of his offspring. This, in forming a matrimonial connection, ought to be a primary objection of attention. For, gentlemen! a sickly offspring is far worse than no offspring at all. It renders the parents themselves miserable;—weakening and untying the bands, and corroding as it were, the great chain of society. Besides, a sickly person can never long be an object of eager or of cordial love. No, for firm health, a sweet temper, and soft, attentive, endearing manners, are the very soul of beauty,—and consequently at once the food and the companions of love. It is therefore a matter of the greatest importance to sexes, to fix on an object who is sound, healthful, and well educated under a strictly virtuous and ever watchful eye, as a partner for life. These will be found to afford far more solid, and more lasting happiness, than an alliance with either beauty, family, or riches, where the constitution is originally bad, or where it has been weakened by too soft, too indulgent, or too relaxed an education: for as all the future happiness of life depends on the proper training of children till they attain to their twenty first or twenty-fifth year;—so their strength, their beauty, and their number must all in a great measure depend on the constitution, of their parents. This when bad, like a worm in the bud, doth not fail to corrode and destroy the tender animal plant,—for then it must droop or die, long before it arrives at mature age. Indeed, plants do not with more certainty derive their strength, their verdure, and their vigour, from the soil in which they vegetate, and from the circumambient air,—than children do from their parents, and from the mode of their bringing up: nor will the world be ever peopled with a race of true heroes,—or of extraordinary men or women in any line or department in life, begotten by rakish—debilitated men on women soured, jaded, and worn down with the mad, irrational, expensive, health destroying, and unsatisfactory attendance upon public places,—with the agitations of play,—with midnight racketing,—with exhausting amorous indulgences,—and with the consequent hysterical and other nervous diseases. No. All of you gentlemen! heartily agree with Horace! that

Fortes creantur fortibus et bonis,
Est in juvenis,—est in equis patrum
Virtus; nec imbellem feroces
Progenerant aquilæ columbam.

A delicate woman, gentlemen! with her mind soured and agitated,—with the sweet milk of humanity crudled in every vein, and with her whole body relaxed and debilitated, by card-playing, by sipping almost continually strong poisonous foreign tea and tea and coffee,—by soaking daily till noon in a close room, among soft—deadly—animal substances,—feathers, I mean down, steam, and blankets,—and in a word continually racketing about subverting the order of nature, by turning day into night, and night into day,—may, no doubt, sometimes conceive;—but she will very seldom, or never, bring forth a child at the full time. If she does, it will prove but a puny—puling—creature; not able to go through the common functions, of life:—neither will the mother be able to give it suck; so that the unfortunate infant must either perish for the want of its best and most natural food,—its own healthy, regular mothers milk;—or some other child must be robbed of its nurse, in order to supply it with what it ought to have received from its own mother. But this is not all. The mother herself often falls a sacrifice to the want of this most natural, most necessary, and most pleasing of all evacuations—the suckling her own children. Let us therefore bless God, gentlemen! that a certain beautiful angelical—young noblewoman! who is at once an honour and a blessing to the world in general, and a bright ornament to the peerage and to her sex in particular! is now giving the most excellent, most useful, and most charming example to her fair country women, of suckling their own offspring, with their own milk, and of imbuing them with the celestial sweetness of their own angelical nature!

But to return. Men and women, who have originally from their parents, even the soundest, and most vigorous constitutions, may, by their own vices and imprudencies, so injure those naturally good constitutions, as to render their children feeble and delicate, and sometimes to prevent them from having any children at all. What Horace says of the infernal art of war, will be found equally applicable to vices of every kind, “*Vitio parentum, rara juvenus*”:—for early debauchery,—I mean especially, the too early, or the too frequent discharge of the seminal fluid, either by certain secret—selfish practices, or by beginning to perform the natural venereal act at too early a period of life,—before the body and the mind have attained to their full growth, strength, beauty and firmness. Gentlemen! I tremble when I think on the melancholy and deadly consequences of this early or excessive venery; not only dissipates the strength, the brilliancy and the beauty of body and of mind, and unfits both men and women, from being the fathers or the mothers of a numerous and healthy offspring, but often occasions diseases, which frequently so injure the parts of generation in both sexes—which so shrink, shrivel, freeze, contract, debilitate these parts in the male-sex as to prevent them for ever after, through life, from performing their proper functions, with that round genial balminess,—with that satisfactory glowing, and manly vigour!—which the chastest continence, and the strictest regularity till full maturity, and great moderation afterwards, would CERTAINLY have secured.

Oh! how blest's the youth! whose bosom, no head strong passion knows—His days in joy he passes,—His nights in sweet repose!

The early and ardent votary of either Bacchus or Venus, especially of the latter, and if he is an inhabitant of a great city, must be very careful, and very fortunate moreover, if he escapes diseases, and such diseases as will disqualify him from being the father of a stout, numerous, or healthy offspring. It is therefore of the utmost importance to society, as well as to the health and happiness of individuals, that parents, guardians, and all who are intrusted with the care and education of the youth of both sexes, especially at those fatal seminaries of pride, of vices, and of bad habits, boarding schools and universities,—should keep a most strict eye over their conduct,—over their public and their private conduct, by day and by night too, if possible, in order to prevent them hurting themselves—by secret pollutions, or by more open and more fashionable debaucheries, which entail feebleness and wretchedness on themselves, and on their posterity if they have any. Besides, mankind suffer so much from those deadly loads of mercury, especially from calomel, sublimate and other saline preparations of that terrible mineral, which are so plentifully, so indiscriminately, and so fatally used for the cure of venereal diseases, that there are instances in every parish, nay, indeed, perhaps in every family, of persons, who after long, painful, expensive, and repeated courses of mercurial pills, drops, and inunctions, have got to appearance the better of the disease, but who never, never, during the whole course of their future

live

lives, will get entirely the better of the remedies which have been employed for their cure*, and any one who duly considers the amazing expence and labour which nature bestows, and the very long time which she requires, in preparing and elaborating the semen,—and the very vital purposes to which she applies to it, for believe me, gentlemen! that the procreation of the species, is but at most a secondary purpose for which nature prepares the seed: the chief use of this balmy—spirituous—vivifying essence, is after it has been thoroughly concocted and exalted in the seminal and generative organs, to be pumped up again or exhaled into the general system, and intimately blended and churned as it were, with the blood and all the juices, bedewing every fibre, bracing and sheathing every nerve,—and animating with light, strength, and serenity, the whole frame! in order that all those secretions, circulations, and absorptions, upon which good bodily health and celestial tranquillity of mind depend, may be properly carried on. For without a full and genial tide of this rich, vivifying, luminous principle, continually circulating in every part of the system, it is absolutely impossible that either man or woman can enjoy either health, strength, spirits, or happiness. In these descriptions, gentlemen! I have been under the necessity, from the heartiest conviction, of ascribing every good quality to the human seed. But, unfortunately none of the epithets I employed are sufficiently expressive; none of them please me, I ought to have called it the breath of beauty!—condensed light!—the life of the body!—the soul of the soul!—the magnet of love!—the essence of ages!—the liquor of life!—and the true *pabulum* or food of all pleasure!!!—I say therefore, that any one who considers all these matters properly, will not be surprised, that debility of body and of mind,—infecundity,—epilepsy,—loss of memory, sight, and hearing;—distortions of the eyes, mouth, and face,—feeble, harsh, and squeaking voice,—pale, fallow, and blueish black complexion,—wasting and tottering of the limbs,—idiotism,—horrors,—innumerable complaints—extreme wretchedness—and even death itself, should often, very often—nay inseparably be the consequence of the too early, or of the too frequent discharge of that most precious liquor, the SEMEN! even in the natural connection between the sexes,—but much, much more so—in those horrid, solitary, joyless, early practices, the very ideas of which my soul hath been reprobating and vomiting out!—and were I now speaking before an assembly of the young, profligate, or thoughtless of both sexes, instead of to a manly, rational, and highly respectable audience! I would assure them in the name of *posterity*!—in the name of HEALTH AND OF HAPPINESS,—in the name of GOD himself! would I assure them, that every seminal emission out of nature's road,—I must speak plainly, gentlemen!—every act of self-pollution,—and even every repetition of natural venery, with even the loveliest of the sex, to which appalled or exhausted nature is whipped and spurred by lust, habit, or fiery unnatural provocations;—but especially every act of self-pollution;—is an earthquake—a blast—a deadly paralytic stroke,—to all the faculties of both soul and body!—striking off an irrecoverable chip from the staff of life;—blasting beauty!—chilling, contracting, and enfeebling body, mind, and memory;—and cutting off many years from the natural term of their life!—Rather than begin, or continue this vile, foul and body-destroying practice,—this rebellion against, and murdering of nature,—I would advise young persons to any thing. I would advise them rather to fly to Bagnio—to Brothel—into the merciless gripes of lust—poverty, and cunning, into the fiery and foetid gulph of certain disease;—nay, indeed, I would seriously advise them *at once* to put an end to their existence;—for this horribly unnatural—this infernal—this all-blasting practice of self-pollution, and drunkenness, are the inlet to, or the aggregate of all the vices and curses, of soul and body, of time and eternity.—bound up in one damning—one more than diabolical bundle.

Thrice happy! supremely blessed! in my opinion, are those young men and women, who live, till they are at least *twenty* years of age without ever once having had even one seminal emission in their whole life, asleep or awake, voluntarily or involuntarily!—The young man who lives in the world soberly, regularly, usefully, and perfectly continentally, without ever once having known what any seminal emission is till he arrives at his twenty first—or even to his twenty-fifth year, and is married!—that young man is a hero indeed!—an Hercules!—an Angel!—a God! I had almost said, in point of health, strength, beauty and brilliancy, of body and of mind;—when compared to those poor, creeping, tremulous, pale, spindle-shanked wretched creatures; who crawl upon the earth, spitting, dribbling, and draining off, alone, or with their vile unfortunate street-trulls, or other mates, in what is called the natural way, at twelve, fourteen, sixteen or eighteen years of age;—Indeed, I can convey by words no idea of the horrors, debility and wretchedness, which are brought on by early and excessive venery: As for my own part, gentlemen! if you will pardon this breach of politeness, I seriously declare, that had I my time to live over again, and were I possessed of the same knowledge I now have, I would be, I believe, thirty or forty years of age, before that I would know any at all, from personal experience, about these matters: For as a professional-man—as a physician, who has studied the nature, and had more successful and more useful experience in the safest, speediest, and most certain cure of all venereal diseases, and in the cure of gleans, weaknesses, impotency, sterility, and barrenness,—and in all the disorders of the urinary and generative organs of both sexes, than perhaps any other man in the world!† I beg leave to express my fear, that there are at this moment, in the island of Great-Britain alone, some scores of thousands of persons, of the female as well as of the male-sex, (especially of the latter) who would freely part with all that they have in the world,—nay, with kingdoms themselves! were they possessed of them, if they could but effectually recall their early youth;—in order that they might abstain totally and eternally, from certain

early

* There are I am afraid, more low spirits occasioned, more constitutions ruined, and more lives lost, or prematurely cut off, by the internal and external use of mercury, than even by the wars of the demons of the earth; Mankind have never yet in any age or country, known how to use, or what is the proper menstruum, or an infallibly safe preparation of that all-mighty mineral, *mercure*!—in whose hands are life and death! bane and blessings! These most valuable and most important discoveries and improvements, have been reserved for me: and I am now publishing them to the world, addressed to, and I hope to be honoured with the auspices of the king and parliament.

† In all cases of gleans, weaknesses, impotency, and relaxations of the seminal vessels, either from early or excessive venery, repeated infections, violent or ineffectual cures, by loads of mercury, or from free living in hot climates; in all such cases, when persons from distant situation, or from personal delicacy, cannot consult me on their particular case,—I earnestly recommend to them my Bracing Balsam, with a due attention to the ample directions that are wrapped round each bottle, which may be had at the Temple of Health, at 2s. 6d.—5s.—10s. 6d. and one guinea each. At the same convenient prices may be had my Imperial Pills! for the instant relief and speedy cure of all scorbutic, bilious, gouty, and rheumatic humours; for foulness and thickness of the blood; obstructions in the glands, liver, and kidneys; and for all costive, windy, cholicky, and spasmodic complaints, and indigestions of the stomach and bowels. And my Nervous Aetherial Balsam! for the speedy relief, and pretty certain cure of all weaknesses, relaxations, and numbnesses of the nervous system;—for low spirits, wanderings of the mind, windy distentions and oppressions of the stomach and bowels; and in all complaints which proceed from languid and irregular circulations of the blood, and animal spirits. The perfect satisfaction which every judicious persevering person expresses, who uses any of the above medicines, and the increasing demand for them from the East and West Indies, from America, and from most parts of these three kingdoms, fully demonstrate their perfect safety, efficacy, and decided superiority over most of the medicines that are advertised, for the above purposes, or which are used in what is called the regular practice.

early imprudencies,—and even from beginning to perform the natural venereal act, at too early a stage of life,—before their body and mind had attained to their full growth, strength, firmness, beauty, and well-concocted maturity, in every respect.

But, gentlemen! while I thus warmly execrate this early venery, these secret practices, and other early imprudencies,—suffer me, at the same time, to condemn, as both extremely hurtful and ridiculous, for men now-a-days, even for those who are grown to their greatest vigour and maturity, to affect Herculean feats and repetitions in the performances of the lawful and proper venereal act:—for men to boast and to brag of their nine and ten times in one night!—when, what with their fathers' vices and follies and their own, very few men are more than competent to the regular, and even moderate performances of what is called *le politesse conjugale*, family-duty,—or the necessary conjugal benevolencies!—than all the above bad practices together, (to which I ought certainly to have added, the ugly, unnatural, and most hurtful practice of very tight-lacing among the ladies, and of laming themselves, and destroying true grace and ease in walking, with high-heeled shoes, so that they cannot run pleasantly about daily for air and exercise) nothing can be more injurious to male or female health and beauty,—more unfavourable to child-bearing,—or in the male sex, to that round—full-toned—long-winded—juvenile—permanent virility!—which speaks so cordially and so effectually home to every female heart,—conciliating (*so long I mean as that virility lasts*) all its favours,—and riveting its most intense affections. I say, gentlemen! that full-toned, juvenile, *liver-lifting* virility which speaks so cordially and effectually so home to EVERY female heart. For were we to be made acquainted with the real sentiments of the sex,—even the chafest, coldest, most reserved, and least amourosly complexioned woman in the world, we would find her to be precisely of the same taste, with the bishop's lady, who very frankly declared that, for her part, she liked to have a GOOD THING in the house, or in the bed by her, whether she made use of it or not.

It has been long a question among physicians, whether sterility or barrenness, is more the fault of the male or of the female. Tho' some speculative writers have given it against the male sex; yet, on due examination, this will be found to be a mistake: for many things may affect a female, so as to render her barren, which can have no influence on a male;—while the female is liable moreover to most of the diseases incident to the male sex: and many other reasons might be adduced which would incline us to believe, that barrenness is almost always the fault of the female.

Having thus briefly, yet I trust strictly enumerated those imprudencies, vices, and bad-habits, which prevent fruitfulness, and which mar matrimonial felicity, I will now earnestly point out, and cordially recommend to you, those things which I know, from reason, and from the most extensive and happiest experience, to be productive of fertility,—and which exalt and prolong the pleasures of the marriage-bed.

In the first place, then, gentlemen; in order to TUNE, as it were, both body and mind from the most cordial and perfect enjoyment of prolific love!—or, in other words, in order to be fruitful, healthy, cheerful and happy, I beg leave to recommend to both man and wife,—especially to the lady in whatever relation, or with whatever view she associates with a man,—what is more universally acknowledged as necessary, than, I am afraid, properly and unremittingly practised;—namely, (to begin with seemingly lesser matters) modest,—retiring,—unaffected and eternal delicacy!—the sweetest, freshest, and most perfect personal cleanliness!—from the top of the head, to the end of the most distant toe,—at all times too, and under every circumstance. Long and peaceful *inter-regnums*, gentlemen! at certain monthly and *straw-bed* periods;—and by all means two beds in the same room, or rather in the adjoining apartment. For, gentlemen, there is not, in my opinion, any thing in nature, which is more immediately calculated totally to subvert health, strength, love, esteem, and indeed every thing that is desirable in the married state, than that odious, most indelicate, and most hurtful custom of man and wife continually *pigging* together, in one and the same bed. Nothing is more unwise,—nothing more indecent,—nothing more unnatural, than for a man and woman to sleep, and snore, and steam, and do every thing else that's indelicate together, three hundred and sixty-five times—every year; I flatter myself, gentlemen! that there is not a man in the world who is a greater advocate for matrimonial fidelity, and for domestic peace and decorum than myself;—but the more that I consider this matter, and the more that I attend to the consequences of it, and of the contrary more wise and more prudent practice,—the more clearly am I of opinion, that those wise, chaste, modest, delicate, and angelic couples! who do not sleep every night together, but who have two beds in the same large room; or, rather, who keep generally in the neighbouring chambers, will be found not only to have a more intense love for each other, and a more cordial esteem;—they will have better complexions, and better spirits;—they will be more springy and brilliant in their corporeal and mental faculties;—they will be infinitely more healthy, and live many—many years longer;—and in a word, they will have a more numerous, a stronger, a more healthful, and a more beautiful family of children! than those foolish, indecent, nay worse than beastly couples, who indulge every night of their lives, in what I call matrimonial whoredom!—or the nasty—frozy—family soak or stew!—If we look round in the great circle of nature, we will not find any of the other animals so unwise, and so indelicate as the human-species: for after certain divine endearments and tender collisions are over,—during certain monthly periods,—and especially when pregnancy has happily taken place,—pure simple nature, unshackled by custom, and unpricked by rank lust, shrinks from and abhors even the idea of a man and a woman associating amourosly together, and thereby disturbing nature, and stimulating the gross animal appetites to unnecessary and unnatural gratifications. What! foolish man! will you be daily sowing more and more grain, when your field of wheat is already sown,—when the corn is springing finely up,—and even when the grain is full in the ear?;

In cases where pregnancy does not readily take place, or where the lady does not go happily to her full time, I would recommend a sea-voyage, or a virtuous—continent—serene absence of several weeks, or of several months, now and then: for I have known many instances of ladies who never had conceived, or who never had gone to their full time, to whom every thing that their husbands, and they themselves had desired, has happened in consequence of a sea-voyage, or of a calm, country, continent-absence of even a few months. Besides, it is very well known, that the sea-faring gentlemen, though not the most remarkable class of men for what are called the graces, are nevertheless remarkable for being tender—affectionate—generous husbands, and for being the fathers of stout, healthy, long-lived children.

In order to secure, to exalt, and to render permanent, every thing that is charming and truly desirable in the married state, I beg leave earnestly to recommend, the kindest, most unremitting, and most endearing attention to the convenience, ease, honour, and happiness of each other!—continually in honour and in worth preferring one another!—forbearing and compassionating each little foible,—and softening into amiableness each little fault!—ever remembering, that overlooking slight foibles, frequently preserves us from greater imperfections.

Domestic

Domestic music, gentlemen!—little family concerts,—and especially singing together, or in turn, trifling as these may appear to some, I strongly recommend; and still more strongly regular family worship, and sentimental, philosophical, and religious conversations and intercourses. For, gentlemen, after the souls of an amiable couple have been softened, harmonized, illumined, and filled with approving peace, by duties and amusements, so rational and delightful,—when they return to an early bed, sober,—serene,—and healthful!—their bodies and their souls rush sweetly together! with the fullest, purest, intensest, and most celestial transports!—and feeling themselves no longer inhabitants of this lower world—they wing their soft long-waving way, through the flowery fields of Elysium!—their souls float undulating, melting, and finally launching forth upon oceans of extatic bliss!

Let each, therefore, earnestly and constantly strive to attain to, and to cultivate, such manners, dispositions, and qualifications, as the other admires and likes best: let sentiment, confidence, and mutual esteem, exalt, warm, and as it were consecrate their corporeal love and connections; or, in other words, let the emanations of a beautiful, intelligent, and benevolent mind, beam forth,—harmonizing, gilding, and illuminating, every feature of the countenance, every motion of the mind,—every gesture of the body,—and in one word, every personal and mental charm, whether natural or acquired.

In the next place, gentlemen! I must recommend an active, useful life, and a good deal of exercise daily in the free open air:—temperance, too, and moderation in every thing, especially in conjugal embraces;—than a due observance of these things, nothing can tend more to promote fecundity, and indeed every thing that is desirable in life. The labouring poor, who, in some sense, are forced to be temperate and active, are seldom without a numerous, and a healthy issue, whilst the rich,—those persons I mean whose time is spent in frivolous pursuits, in the gratification of every appetite, and in racketing about turning day into night, and night into day, have generally a scanty puny offspring, and often none at all. Excesses and irregularities of every kind are enemies to even the pleasures of matrimony, and still more so to the procreation of children. Some foolishly imagine that they will heighten the joys of Venus, by indulging daily and plentifully in those of Bacchus;—but they are most egregiously mistaken: for through the maxim, “*Sine Baccho et cerere frigit Venus!*”—be in general true, yet too much corn and wine will oppress, madden, and kick up the heels of her goddessship and of her votaries altogether; and nothing is more certain, than that the daily and devout worshippers of the monstrous and infernal brute Bacchus, will seldom be found to do full, delicate, and *effectual* duty, in the Temple of Hymen! or in any other place devoted to the prolific Cyprian deity!—

But, gentlemen! though I declaim against, and even execrate, all strong, intoxicating, fiery liquors, especially unmixed spirituous liquors, and that poisonous composition of sloes, tartar, logwood, watery cyder, and brandy, which is called neat Port-wine, and which is certainly one of the greatest bracers or holders together, of the incorporated cattle of Great-Britain!—the great crudler and feast vomit of those too numerous all-devouring herds!—and which is moreover one of the principal causes of gout, gravel, rheumatisms, asthmas, and apoplexies!—although, I say, that I forbid excess even in drinking the mildest, most genuine, and most generous wine, I do not mean to condemn, upon rare and important occasions, and at advanced periods of life,—the moderate use of good wine of any kind, or of home-brewed malt-liquor, of middling age, and middling strength, (especially if it has been buried in contact with the earth, or sent upon a sea voyage,) to the natives of these islands. Wine, and all strong liquors, when taken to excess, or if drunk *daily* even in moderation, inflame and diseased the body, and produce a false and exhausting venereal appetite,—but when very moderately, and not habitually drunk, they nourish and strengthen both body and mind,—heightening venereal pleasures, and perhaps rendering them more prolific!

But, were I addressing the professed votaries of Venus! I would tell them that the most effectual means of prolonging, and indeed of exalting the joys of Venus, and of securing the favour of prolific Hymen, are a plentiful, nourishing, regular diet of animal food, quickly, *openly*, and moderately dressed;—of fresh green raw fallads,—succulent vegetables,—ripe saccharine fruits;—and of the mild farinaceous grains; drinking daily pure cold soft water, or rich balmy milk, breathing, continually, day and night, the free open cool air,—very early hours,—and bathing every night and morning, if not the whole body and limbs, at least the *genitalia* and fundament, with very cold water. Indeed, gentlemen! this last article, is, though simple,—a matter of such vast importance to the health, strength, beauty, personal loveliness,—and desirableness of men, women, and children,—that were I to have the honour of speaking before you for seven years on these subjects, I could not possibly mention or inculcate any one precept of the thousandth part of the importance to your health, vigour, and happiness, than the constant and unremitting observance of this simple affair—this fundamental duty, of washing the private parts thoroughly every night and morning, summer and winter, with very cold water;—and moreover, the *instant, each time, after* having performed the venereal act: and all this I recommend more earnestly to be observed by women than by men. A bath, a bidy, or a common wash hand-bason, ought to be considered as the first, most necessary, and most useful pieces of furniture in every house.—The face, hands, limbs, arm-pits, and all the parts from the navel downwards, and up backwards to the end of the rump or back-bone, should be well washed and bathed for a long while with icy cold raw water, with a sponge, a coarse soft linen cloth, or with the hand alone. A cold, glowing, full, liquid-balmy firmness of the nose and of the genital parts in both man and woman, and indeed of all other animals and things, animate and inanimate, (if I may be so unphilosophical as to say that any thing whatever in nature is inanimate, however torpid, inert, or inactive it may to us appear to be) is the state of perfect health and strength!—The genitals are the true pulse, the infallible barometer of health. Cold balmy corrugated firmness, in those parts, is, the high standard point of health and vigour of body and of mind. In all cases of sickness, languor, and debility, those parts are hot, dry, or clammy, and pendulous: and I will boldly and roundly assert, that no man, or woman, or child, can possibly be in any state, situation or circumstance, at any time of their life, if they are at liberty and can command cold water, in which it ought not to be applied every night and morning to the face, genital parts, and fundament. At certain monthly visitations, and even the very day that a woman is delivered in child-bed,—or that either man or woman is cut for the stone, or for the cure of a fistula, cold water may be applied, and the cold open air freely admitted. It is well known that the servant maids and common women in Scotland, who go continually summer and winter, wet and dry, in frost and in snow, with their feet and legs, naked and bare,—are the strongest—the roliest and the healthiest women in the world. Their legs are as strong as pillars of iron, and as thick as the waist of the southern fine lady, and as red as their cheeks, I mean as the rouge on their cheeks: and it is a certain fact, that the Indian women deliver themselves, and that they immediately wash both themselves in the flowing river, and their infant;—and all this not only with constant impunity, but with the happiest effects. No woman ever dies in child-bed; and not a deformed child was ever seen in those countries. I am
persuaded,

persuaded, that if the female sex in Europe were accustomed from their earliest infancy to open air and windows, and to daily bathing and washing their private parts with cold water, that they would not only be free from all weaknesses of those parts and more regular and *proper* in their monthly evacuations; and that if the parts, *after delivery*, were to be gently bathed, of cloths wetted with cold water, properly applied to them, instead of being productive of the stoppage of certain evacuation, or of any bad consequences,—they would be more duly promoted,—their strength for suckling would be preserved, their recovery would be more rapid;—floodings, faintings, child-bed and miliary fevers, future miscarriages, weakened constitutions, and even death itself would generally or always be prevented; and at best, instead of being lost and burthenome to their families for a whole month, they would be detained but one week from following their usual avocations.—After the operation for extracting the stone, or for curing a fistula,—instead of irritating ointments and hot plaisters,—if dry lint and cloths wrung out of cold water were judiciously applied, pain, inflammations, fevers, and fistulous, corroding, sinous and callous ulcers would be prevented,—the wounds would heal kindly and speedily, and the health and spirits of the patients preserved. So that I insist upon it, that no human being from their birth to the grave, in the course of the longest life, can possibly be in any circumstance whatever, in which pure—cold—soft—raw water may not safely and usefully be applied to their face, hands, and private parts. If a person is at any time lazy or timorous, rather than not wash at all, let them wash and bathe with warm water; and if clean water cannot be procured, let them wash with the dirtiest ditch or kennel water, that tumbles down Edinburgh streets, or, that stagnates before a Dutchman's door.

Gentlemen! were an angel arrayed in celestial glory to descend from heaven visibly on earth, and to declare to me, commissioned by the MOST HIGHEST!!! that I was to die this night, and that the welfare of my family, and the eternal happiness of my soul, depended on leaving to the world the most useful precept that could be given for the preservation of the health and strength of mankind;—or even were I permitted to remain on the earth to deliberate on the matter for a whole year, I would then proclaim to my fellow-creatures, with a loud and an affectionate voice, that next to abstaining totally from animal food and strong liquors, from frequent venery, from warm meat and drink of any kind, and from close rooms and feather beds, **BATHING THEIR PRIVATE PARTS WITH COLD WATER THOROUGHLY! AND FOR A LONG WHILE, EVERY NIGHT AND MORNING, FROM THE FIRST MOMENT OF THEIR LIFE TO THE LAST HOUR OF THEIR EXISTENCE,** was in my opinion of the highest importance to the preservation of their health, strength, beauty, and brilliancy, bodily and intellectual, of any thing that can be recommended or observed.

Fail not therefore, gentlemen! as you value their future health, strength, and happiness, and indeed their heartiest prayers and blessings through life, to accustom all your children, male and female, from the moment they are born, to open air, and continually open windows, to washing, if not their whole bodies and limbs, at least their private parts and fundament, with cold water every night and morning, at home or abroad,—on sea or on land;—and especially where they are grown up to maturity, the moment after each time of performing the venereal-act. Thus, shall your children and their children, and especially their children's children, be strong, rosy, ever-blooming, and long-lived. There will be no such diseases known as convulsions, rickets, heats, soreness, deformity, gleet, weakness, ruptures, piles, or fistula:—and when grown up to men and women's estate, if they are so foolish and so unfortunate, as to depart from innocence, continency, peace and happiness,—and are connected in the amorous way with the foul-diseased painted sepulchres, or walking hospitals of great towns and cities!—thus accustomed to constant and extreme cleanliness, they will always escape every degree of venereal infection. For believe me, gentlemen! that constant, extreme, and most perfect personal cleanliness, and changing at least daily, all the linen and cloaths that touch, or that are near those vile parts,—is the **WHOLE OF THE PREVENTION**, and at least one half of the **CURE**, of all venereal diseases. Let these great truths therefore, be written in golden letters in every room, and imprinted in indelible characters on the mind of every man and of every woman in the world!

Ever willing to sacrifice my own pecuniary interests, and even the interests of any body of men, to the real and important good of the public at large, I feel it to be my duty to point out to *you* gentlemen! and to the whole world, an infallible method of securing yourselves against every possibility of catching the venereal disease, by the personal contact of the genital parts. Know, then, gentlemen! in the first place, that if the parts are rawish, or in the least inflamed for want of washing with cold water, or if there be but the least mucus, filth, or slime adhering to or upon the genital parts at the time of carnal copulation, it will act as a magnet or a nest, to attract and to lodge, the venereal virus or animalculæ, from whence they will fasten like a curse, more tenacious than an Egyptian plague, and will strike their deadly roots and branches through your miserable soul and body. Fail not therefore to wash the parts well, immediately before the foul-debilitating sacrifice, with cold water, and then to anoint them slightly with the quantity of two or three large peas, of mercurial ointment, or of pomatum mixed with very finely levigated calomel, calcined mercury, red or white precipitate, or with a weak solution in cold water, of any well prepared mercurial preparation whatever. Immediately after the embrace let the parts be thoroughly and repeatedly washed with warm water, to which may be added some vinegar, or a little spirits of any kind. Some of these mild fluids, some honey and water, or even some new milk, may then be injected into the urethra with a syringe again and again, and lastly, anoint the parts with a little more of the mercurial ointment, or wet them thoroughly with the weak mercurial solution. By a due attention to these thorough and reiterated ablutions, injections, and inunctions, it is absolutely impossible for any man or woman, however susceptible they may be, to receive any species or degree of venereal infection. Those who do not chuse to be at all this trouble, may be infallibly secured from infection, by the proper use of my liquid amber;—and those who are already infected with that horrid disease, may be safely, speedily, and effectually cured by my British pills and anti-venereal essence, both of which the daily and extensive experience of many years, have proved to be infinitely superior to all the medicines and applications that have been recommended, or that ever have been used for these important purposes*.

But to return. The man and woman who through life attend daily and unremittingly to this partial cold bathing, and especially who never fail to spring up the moment after each amorous embrace, to lave and immerse the whole *male* apparatus, and the *female* apartment

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* I have known many men and many women, who have been connected daily for years together, with infected persons, escape entirely all infection, by constantly washing and syringing with my infallible liquid amber!

The liquid amber! the British pills! and the anti-venereal essence, may all be had at the Temple of Health, in phials of 2s, 6d, 5s, 10s, 6d, and one guinea each, with ample directions for using them, and in regard to regimen, &c,

apartment of pleasure in very cold water, that man and that woman will not only be for ever the reigning favourites of each other; and if at any time they should be so culpable, or so unfortunate as to be connected with any other man or woman, they will sicken at, abhor, and detest the person who neglects these most useful and most charming of all personal duties, and will spring back to their former love! they will moreover, be able, if they are so disposed, to renew the tender combat, two or three times for once, with less expence of strength and spirits, and with ten times more intense pleasure, than they could possibly enjoy were they to neglect these sweet refreshing ablutions;—for nothing in nature can give such smooth, sweet desire-ableness, or such cordial and retentive firmness to the female fountain of bliss! than frequently and daily washing, (especially after the act) with pure cold simple water, with sea, Seltzer, or German spa-water,—or with genuine sparkling wine!—and as for the male organs of generation,—the rich purse of Venus,—the manly standard of love, and the whole host of priapus, are all after the sweet engagement, rallied, cooled, replenished, refreshed, braced, crimped, and cabbaged up afresh! by the instant application of the cold generous element, and are ready cap-a-piè to obey the summons of Hymen! or the mandates of the Cyprian queen!

Suffer me, gentlemen! to go yet a little farther, before I quit this most important part of the lecture, and to assure you, that, whenever I see or hear of a man who neglects these cold immersions, spongings, or lavings, on having performed the venereal act, he never fails to put me in mind of an idiot, or a very foolish person being sent to a hoghead, cask, or barrel of any kind, to draw off water, wine, or liquor of any kind; and who goes away, leaving the cock only half-turned;—so that the liquor keeps dribbling or running off. In a very similar manner does the male semen emanate, dribble or drain off, for some minutes, or perhaps for some hours, after the voluptuous emission, sensibly or insensibly, in a greater or lesser measure, according to the degree of debility, or of retentive firmness of the feminal vessels, &c.—but the instant application of the icy cold vivifying water, or sparkling wine,—effectually locks the cock, and secures all for the next rencontre!—Indeed, certain parts which next morning after a laborious night would be relaxed, lank, and pendulous, like the two eyes of a dead sheep dangling in a wet empty calf's bladder, by the frequent and judicious use of the icy cold water, would be like a couple of steel balls, of a pound a piece, inclosed in a firm purse of uncut Manchester velvet!—I don't say Genoa velvet; for the taste of our ladies now, is to prefer rough British goods, to the softest velvet of the Italian states.

What is it, gentlemen! that makes the East and West-India women, and the Italian and French ladies so charming,—so captivating,—so bewitching as they in general are, and which gives them so high an ascendancy, as they in general have, over the hearts and fortunes of men of taste and delicacy?—and what is it *moreover* that gives them so much superiority over the British ladies?—when it must be acknowledged, that they are not blessed by nature with perhaps a tenth portion of the lily and of the rose!—of the sweet, smooth, blooming velvety plumpness, and angelical loveliness!—with which our fair country women are blessed? it must certainly be owing to this, namely, that in those countries, the ladies, and even the common women, are accustomed to almost continual washings, spongings, and syringings:—and what is the cause, gentlemen! of many a worthy well-meaning man in London, and indeed in most places of the world, going astray from the beloved wife of his youth and of his bosom!—from the dear mother of his children!—from the affectionate and most disinterested partner of his life and fortunes?—it is certainly this, the good wife at home thinks she is secure of her husband, she grows regardless of her dress, and of other little matters of delicacy and attention, when alone with *him*;—she neglects to be perfectly, and at all times sweet, clean, cool, and firm in her person, especially in certain parts in which most men centre their tenderest regards;—and the good man, is thus, forced to find those essentials to his pleasure and happiness abroad, which he cannot find at home. Hence domestic jarings and wretchedness,—hence broken fortunes and ruined constitutions. For it is well known that the chief, nay, perhaps the only charms and attractions of the highest and most celebrated women of the town, and of the kept mistresses, (who assume the names, and who dupe, jilt, laugh at and despise, at the same time that they drain the persons and the purses of all the silly idiots, of all the *Jerry Sneaks* who keep them, and even of the *HE* whores who are kept by them) are fine, clean, shewy dresses, sweet smells, affected attentions, pretended affection, and PERFECT and CONTINUAL personal sweetness and cleanness;—for all those who understand perfectly their *trade*, are at all times, from the top of their head, to the end of the most distant toe,—sweet and pure, and firm, like the purest virgin wax candle, or like the most brilliant paste that glitters in the cap of folly. But to pursue the simile,—like the sweetly beautiful wax candle, *they*, too, have an inflammable principle within, a combustible wick which pervades the whole woman, which when lighted by the fire of lust, or by the demon of avarice, dissolves and consumes both their own vitals, and the vitals of all who approach them. And although the sparkling of the polished paste, like the artful blandishments of vice, may dazzle and deceive the unskillful eye, yet it has not, like virtue and innocence, the eternal durability, the supreme value, and the ever-living celestial splendor, of a real diamond of perfect polish, and of the first water!—It was a melancholy, because I am afraid too true an observation, which was once made by a once popular alderman, that for his part, he said, he could generally tell by his nose, which was the most virtuous woman in a company.—Good God!—If the fair sex knew the magical and irresistible charms of a sweet attentive temper, of a well stored and cultivated mind, and of perfect and perpetual cleanliness in person and in dress, in regard to captivating and securing the hearts and affections of men, especially of those men who are the most valuable,—they would do little else in my opinion, than read and study, and be continually washing, sponging, syringing, and shifting!—and moreover, were they fully acquainted and thoroughly penetrated with a due and lively sense of the celestial serenity, and supreme blessedness, of strict virtue and perfect innocence of body and mind!—they would not give way to an emperor, nor deviate one single step from their all-blessing paths:—for the ways of genuine and enlightened virtue, innocence, and religion!—are INDEED, ways of pleasantness,—and all their paths—everlasting peace!—

I had just asserted, gentlemen! that the most effectual way of heightening and prolonging the joys of Venus, and of securing the favour of prolific Hymen, is by a plentiful, nourishing, simple diet. Such foods as are easily assimilated, as don't heat the body, and at the same time yield abundance of bland nutritive juices, are undoubtedly the best: such as the sound flesh of clean, healthy animals, killed and ate in their properest seasons, (for those who *will* devour such food) milk, the farinaceous grains and seeds of every kind, such as wheat flour, oatmeal, barley, rye, rice, fagoe, &c. good mealy potatoes; mild succulent vegetables, rich ripe fruits;—fish too, especially shell-fish and raw oysters; eggs, animal jellies, and such like:—For, if the assimilation of these things be assisted by sufficient exercise, it is impossible in a sound constitution, but that a genial, round, and very copious tide of prolific semen, must be generated.

I cannot.

I cannot close this part of the Lecture, gentlemen! without giving you a few additional directions, which if properly attended to, will be of the greatest service on great or extraordinary occasions,—on wedding a most dearly beloved lady!—on a tender rendezvous with a blooming virgin!—on a still more arduous undertaking,—I mean, on a rencounter with an experienced *fluxion* widow;—or on any occasion when a man would wish to acquit himself with honour,—to rivet a conquest—to plant effectually and rootedly a hearty child!—or to shew that he has profited by this well-meant, and very liberal Lecture.

In the first place, then, let your conduct be such, as that you may avoid the necessity of using either inwardly or outwardly, mercury in any shape. Nothing gives so deadly a stroke to the nervous system, or so injures and debilitates the generative faculties, as any of the preparations hitherto used, EXCEPT IN MY OWN PRACTICE of that tremendously powerful mineral. Abstain from spirituous liquors of every kind; they all, even the mildest and most diluted of them, heat, force, and weaken the urinary and generative organs. Avoid too late hours, and all excesses and irregularities. Go to bed every night at nine or ten o'clock, and spring up every morning, summer and winter, at three, four, or five o'clock. I don't mention six o'clock, for that is too late an hour for any man or woman to be in bed at, who values health, strength, beauty, and long life!—bathe and wash your body, limbs, and private parts for a long while with cold water before you get into bed, and as soon as you rise in the morning. Immediately after this thorough washing every night and morning, harmonize your mind, and embalm, as it were, your body with rational, humble, and intense devotion towards your Great Creator and Preserver! and in sincere, melting benevolence towards the whole world!—Sleep on a hair mattrafs, or rather on a bed of wheat or oat straw, with the grain in the ears of the corn, and with all the windows of your room wide open. This is my own invariable custom, summer and winter, even in the wettest, coldest, and stormiest weather, and I never, never have a cold, low spirits, or any indisposition whatever. The free open cold air, is a constant full cold bath for the outside of the body, for the lungs, for the mass of blood which passes through them, and consequently for the whole system, of the friendliest and most efficacious kind. But above all things, gentlemen! before, or at the time of those extraordinary exertions, drink plentifully of the following cold egg-liquor, prepared in the following manner: viz. Take the yolks of a dozen of fresh, or new-laid hens' eggs, and the whites of six of them, let them be long and perfectly well beat, 'till they become very thin, then add a small tea-cupful of honey; or of brown, raw sugar, and add gradually two quarts, or bottles of cold genuine milk, or of pure cold soft water, let them then be beaten, or shaken violently for a long while, in a large cask or other bottle. If water be used, half a dozen glasses of rich, generous, sweet white wine may be added; such as Raisin, sweet Mountain, Tent, Sack, Canary, Malmsey, Madeira, or such like. Drink plentifully of this cold egg-liquor, (the whole of, or perhaps double the above quantity in twenty-four hours) and eat abundantly, perhaps a whole pound, of Ratafia drops; (preparations of almonds, &c. to be had at every confectioner's)—by a due attention, gentlemen! to all the above precepts, amazingly good effects will always be produced;—balmy oceans, figuratively speaking, will flow; inundations of benevolencies! will assuredly be poured forth!—where there is a good constitution, assisted with moderate exercise, open air, and regularity, and moderation in every other respect.

As it is well known that few critical, or highly important marriages take place, or are solemnized in the great world without my knowledge; it may be expected that I should here mention the medicines, applications, and methods, which I recommend when I am consulted on those important occasions, and which have gained me so much fame, honour, and confidence among the more intelligent part of the great world;—I shall here only say, that different constitutions, periods of life, and circumstances, require different methods, and that if very essential services are hoped for, I must as usual, be consulted in each particular case:—and the same hints I may extend to the public, in regard to BARRENNESS, impotency, debility, and worn-out constitutions. In all of which cases, it is now well known, and pretty universally acknowledged, that my studies and opportunities have been rational, philosophical, superior, *unique*!—and that the result of my practice, independent of my celestial or electrical beds, has been INFINITELY more happy and successful, than that of any other man who now lives, or that ever did live in the world.

I have already, gentlemen! had the pleasure of shewing you, how temperance, personal cleanliness, kind attentions,—and even how philosophy, morality, and religion, assist in exalting and rendering permanent the serene and rational pleasures of the marriage bed;—I will now, I hope, have the honour of convincing you that the medicinal art doth not refuse to lend her helping hand to heighten the joys of Venus, and to render those joys efficacious in producing a numerous, a healthy, and a beautiful offspring.

A great variety of *charms* and of medicines have in all ages, and in most countries, been recommended to restore vigour and virility, and for the cure of barrenness. Most of which to say no worse of them, are useless;—and not a few of them highly dangerous. Among the very dangerous medicines, must be particularly included *cantharides*, (Spanish flies) all excessive stimulants, and every thing of an inflammatory nature: which instead of warming, supplying forces, and invigorating the constitution, do not fail to set it on fire;—by which means they soon suffocate, burn out, or extinguish, that genial, prolific, cool flame, (if I may be allowed the expression) which they meant to nourish, rouse, and keep alive.

All the aids from medicine, may I think be included under the three following heads; namely, such as tend to regulate, to invigorate, or to excite. If the venereal powers and appetites are too strong—too eager and intense,—they may, and indeed they sometimes do destroy their own effects. In this case the body ought to be reduced by a cool, spare diet,—by bleeding, and by other evacuations. For there are instances of men going off the stage of existence, on a wedding night,—as it were like a cracker,—and of others who have been absolutely incapable of procreation from mere excess of constitution. This last however, now-a-days, but seldom occurs; when it does, the cure or the remedies are obvious.

To prove that many men and women have been incapable of procreation from fullness of habit, many true and striking instances might easily be adduced. I have read a well-authenticated story of a certain German prince, who never could emit semen, unless when asleep. His physicians alarmed, suspected that it might be owing to fullness of habit—to mere excess of constitution. They ordered him therefore, very judiciously, to be freely blooded; to be put for many months under a low, cooling, spare diet; to use much exercise;—and to be almost continually in the open air. After which he is said to have performed the conjugal rites extremely well, and to have become the happy father of a numerous family.

But, on the other hand, gentlemen! in cases of languor and debility, the principal thing I would recommend for invigorating the body, (next to very early hours, and regularity and moderation in every thing) is the FULL COLD BATH! The daily use of this, for a sufficient length of time, I have known to bring heirs to many a family, who had despaired of ever having any issue. The best water for bathing in, is no doubt, the sea-water!—next to that the cold chalybeate waters, such as the German Spa —

the

the Tunbridge, &c. after them the coldest springs, and the clearest rivers. Having mentioned the German Spa-water, it puts me in mind of a very happy instance of the good effects of even the partial and more topical application of that excellent water. It was in the cure of barrenness, in the case of a beautiful and truly virtuous lady, of rank and of immense fortune, who several years ago did me the honour of consulting me. The lady was married to a worthy and very likely gentleman, but had unfortunately been married when too young, even at the age of sixteen.—No British lady in my opinion, should marry 'till she is at least twenty years of age. The lady I allude to, when she first consulted me, had been married seven or eight years, but had never once proved pregnant. Her ladyship was very desirous to have children. A great estate, many virtues I believe on both sides, and noble titles, demanded heirs. She was a lady blessed with a fine understanding, with much resolution, and at the same time, of exemplary and unspotted virtue and delicacy. She was electrified for an hour or two daily, under æthereal and magnetic influences. Every other day she went into a large bath of cold water, strongly impregnated with great quantities of simple aromatic herbs;—Her ladyship and my lord! drank every morning each of them, a wine glassful of the expressed juice of green sage and fresh liquorice root, washing it down with a glass or two of Sack or Tent-wine; or with a large half pint tumbler or two, of the sparkling German spa-water;—his lordship bathing certain parts with it, or with wine, and his lady having the good sense and the resolution, every night and morning, I believe for several months, to pour a whole large flask of the same water, or of Champaign wine, cooled in ice, into and upon the fountain of life! the seat of transcendent bliss! by these means, under the benediction of heaven! and assisted no doubt, by an electrical touch or two from her husband, the lady became effectually pregnant; she has now two fine children alive; she has recommended me to several of her most sensible and most esteemed friends, whom she knew to be above the foolish prejudices which ignorance, envy, affectation, or malevolence have sent forth against me;—and I have heard that she has declared to several of her intimate female friends, that it was chiefly to the showers of æther and electricity, pervading the spine, &c. and to the topical application of the bracing icy cold spa-water, that she now attributes her being a healthy woman, and a happy mother! Here, gentlemen! to amuse you, I cannot help relating a pleasant incident which occurred in the way of my profession, about a twelvemonth ago. A lively jocose lady, and I believe at the same time of sterling virtue, did me the honour of consulting me in a similar case of relaxation and barrenness. Being nearly in the same predicament with the noble woman above alluded to, I recommended it to her, among other things, to pour a full flask of the icy cold vivifying element into and upon the bower of bliss! every night and morning, at early hours. The lady was alarmed at the oddity of my advice, she startled at the seeming danger of complying with the eccentric, or rather concentric prescription!—and I believe more innocently than archly exclaimed, dear doctor! “will that not give it cold!—will it not make it sneeze?—surely it can never be safe!”—The lady, however, complied regularly and perseveringly with the prescription, and necessarily experienced the most excellent effects.

I have often thought that the old fable of Venus rising from the sea, might have its origin in this, that sea-bathing has an amazing effect in heightening venereal pleasures,—in promoting conception,—and in improving the beauty of the offspring. It likewise improves the beauty of the ladymothers themselves flinging roses as it were on their countenance,—firmly bracing up and smoothing both body and limbs, and decking with desirableness, their whole frame!—Fail not, therefore, gentlemen! I beseech you, earnestly and continually to represent to your sisters, to your wives, and to your daughters, and indeed to every female, and to every male in the world with whom you are acquainted, that the full cold bath, or even the partial application of cold or of tepid water to the surface of the body and limbs, especially to the face, hands, feet, armpits, and private parts, every night and morning; constantly drinking pure cold water or balmy milk;—very early hours; continency!—open air day and night, sleeping alone on a hair mattress, or rather on a sweet hard straw bed; full exercise in the free open air, and moderation and regularity in every thing,—these! these! are the grand cosmetics, the universal beautifiers!—the infallible preservers of health, and the prolongers of human life to the very longest possible period of human existence!—I mean to an hundred and fifty stout, healthy, and happy years!—Be assured, my dear gentlemen! that a due and unremitted attention through life to the above particulars, preserves the full blooming sweetness, and the freshness of the rose!—the smoothness and purity of the lilly!—the deliciousness of the nectarine!—and the blooming plumpness—the rich juiciness—and the fine glowing juvenile down of the PEACH of beauty!—of the peach finely rounded by Venus's or Pemonia's hand!—longer and more completely than any thing else in the world that can be recommended or applied. I do myself expect, that by a constant attention to all the above particulars, and by the daily use of a certain balmy rejuvenating medicine*, which I had the supreme blessedness of discovering many years ago, and which I have now brought to a high degree of perfection, to live in perfect health, till I shall be at least an hundred and fifty years old, and to be, when a hundred years of age, as robust, healthy, fresh, active, and younglike as men in general are, in these degenerate and luxurious times, at fifty. Indeed, the man who through life attends to the above rules, and especially who begins before nature is quite exhausted to take daily of my animating and renovating essence, &c. above hinted at, becomes a species of angel!—and the woman who does so,—a Ninon de l'Enclos!—a Hebe!—an angel!—or a being, of a still higher and far superior order!—and if you will permit me for another moment to speak figuratively, she becomes, like the king's daughter of old! altogether pure and glorious WITHIN!—and outwardly studded

* Since by intense study, deep investigation, and the happiest and most extensive experience, I have had the honour and the good fortune of bringing I may say perhaps to perfection, the above most important medicine and methods of prolonging human life, healthy and happily, to about double its present date, I find that I have no need or desire of continuing this public fatiguing life of giving Lectures, and of practising in London. I intend immediately to retire to the new town of Edinburgh, my native city. Previous to my leaving London, or indeed at any future time, by applying to me at Edinburgh, the nobility and gentry of Europe! or any lady or gentleman of good sense and resolution, whose constitutions are not irrecoverably destroyed, and who wish to prolong their life healthily and happily, to the utmost possible stretch of human existence, may, on due personal application to me, be furnished with a proper and sufficient stock of the above balmy vivifying renovating medicine, &c.—with a most ample WRITTEN code or system of health and long life!—at an expence not under one hundred, and not exceeding one thousand guineas. N. B. 'Tis to the ever-living, and all-blessing energy of this divine medicine, &c. that I chiefly ascribe the blooming and uninterrupted health, activity, and long life of my truly pious and ever honoured father and mother, who have lived seventy years in the old city of Edinburgh, and of their twenty-six children, and grand children; both of whom, with their twenty-six children, are now all actually alive, healthy, and happy in every respect. The infinite fatigue and dangers, which in most parts of the old and of the new world, I have myself gone through;—and the constant and extreme exertions of all the faculties of my soul and body, by day and by night, in most lines of business, are well known to the world in general; but I have, under God! so invigorated, and indeed so REJUVENATED myself, and several other wise and tractable individuals, male and female, in the course of this year which is now at the close, that I have every reason to expect, (speaking with humble submission to the will of heaven!)—that I shall live in uninterrupted health, till I fall like ripe fruit, a hundred years hence, upon the bounteous and ever-teeming lap of her from whom I sprung!

studded as it were with the roses of Sharon! streaked with celestial blue!—and sweet, blooming, and fragrant as the MORN-
ING of the most genial MAY!!!—

You all recollect, gentlemen! that that wise and elegant people the ancient Romans! had all of them baths in their own houses, into which they generally went every day; and that the ladies usually accompanied their husbands thither as a luxury: and a great luxury! no doubt it is. The police of *this*, and of every country, should by all means encourage public and private baths; and our parliament should immediately take off that most horrid, most unnatural, most hurtful, and most impolitic of all taxes, the window tax!—for in fact, it is a tax upon light and air, upon health, beauty, industry, and joy!—and here by the way I may just hint, that the late hard labours, of many worthy women,—and the increasing number of men-midwives, and of their iron instruments; and the aversion which prodigal heirs find in old men and women to die, shew the abhorrence that is universally shewn of the new tax on births and burials. This last tax was perhaps permitted by Providence, as a type, or monument of the folly and infatuation of British legislation; or as the pouring forth of the seventh and last phial of wrath, by the man on the white horse; and may the abrogation of it be one of the heralds which at present certainly announce to mankind, that the ensuing ten years, *especially the first of them*, are to produce revolutions, emancipations, and improvements! in civil and in ecclesiastical government, of which few human beings have as yet conceived, and which shall at once astonish and bless the human species at large, in every part of the old and of the new world! I can have no pretensions to the spirit of prophecy; but I beseech you to mark well my words!

Need I make any apology, gentlemen! for these singular and important digressions? no. I will now however return to finish that part of my lecture upon which I have so long dwelt, by reminding you that the good effects of clear cool air, and of cold bathing, are very happily expressed by Dr. Armstrong in his celebrated poem on the preservation of health.

To fortify their bodies (says he) some frequent
The gelid cistern; and where nought forbids,
I praise their dauntless heart. A frame so steel'd
Dreads not the cough, nor those ungenial blasts,
That breathe the tertian, or fell rheumatism:
The nerves so temper'd, never quit their tone;

No chronic languors haunt such hardy breasts!
— And, in another place he goes on to say, that,
By arts like these *Laconia* nurs'd of old
Her hardy sons: and Rome's unconquered legions
Urg'd their way, unhurt, through every toil,
In ev'ry clime!

Indeed, gentlemen! there is not any disease in which the good effects of cold bathing, are more obvious, or more certain than in the cure of barrenness arising from imbecillity or from great relaxation of the genitalia in either sex: and the external application of cold water, may be very much assisted, by the internal use of Tonic medicines, such as the Peruvian bark, and the various preparations of iron, but above all by a regular and persevering course of my excellent bracing balsam! This last not only gives special vigour to the solids, but assists likewise, in the formation of that rich good spiritous blood, from which generous prolific semen is derived. It removes *fluor albus*, and gleets, promotes the necessary evacuations from the womb, and effectually prepares it for conception: and it is my duty here to assure you, that the safest and most efficacious preparations of iron, are those made by nature herself!—Such as the German spa, the Tunbridge, and other chalybeate-waters. These drank at the fountain head, with bathing music, open air, airy hard beds, moderate exercise, cold food and drink, and above all my bracing balsam! and a proper attention to regimen and conduct in general, will never fail to cure effectually all complaints arising from femal weaknesses, or from nervous relaxation of the whole system.

But, gentlemen! to persons of an advanced age, or of cold languid constitutions, in whose veins the Venus creeps or loiters, juicy animal food, rich wines, generous cordials, and warm balsams, (especially my divine or prolific balsam! mentioned in my private printed advices, to ladies and gentlemen who have not been blessed with children) will no doubt be very serviceable. Such persons ought likewise at certain critical and important times, to have their minds stimulated, and their passions roused and excited, by the sight of rich, warm, or of what are called lascivious prints, paintings, and statues; by amorous stories or dalliances, and by every possible and natural means:—for it is not to be imagined how very much the venereal appetite may be whetted by artificial means, or by accidental causes. A very striking proof of this I beg leave to give you, by reciting a story of a certain hair-dresser of Edinburgh,—the truth of which is well known to all the inhabitants of Edinburgh, to myself personally, because the man was a near neighbour to my father, while I was a youth at that college, and indeed the truth of the story is well known to many hundreds of the inhabitants, of this great tottering overgrown monster,—this blind sink of sin and corruption,—the blind and infatuated metropolis of the world!

Mr. D. (a man of taste, though of no extraordinary warmth of constitution or liveliness of imagination, and whose wife it is said had never been before pregnant,) was sent for one day to dress the hair of a lady of the most perfect beauty, elegance, and loveliness of person, mind, and manners. Her beauty was equalled only by her spotless virtue, and by the singular sweetness of her manner! in a word, she was the unconscious, and therefore the all-captivating toast of Scotland!—a country whose high born and well-bred ladies are as remarkable for supreme personal beauty and elegance, as for pure morals, and for highly cultivated minds!—as the lower classes of the women are for being in general the rudest,—the ugliest,—and the nastiest in their persons and houses, of all God's creatures;—It was the first time that Mr. D. had ever seen the lady, and he found her surrounded with such a milky constellation of beauties!—with so sweet a profusion or blaze of charms and graces, flowing from her eyes, and emanating from every pore, that he had not combed her hair ten minutes, till he was so sweetly and so irresistibly charmed, stimulated, and stung as it were, with her supreme beauty, elegance, and loveliness, that he found he could contain himself no longer. He maddened in every vein. His blood boiled. His soul languished and melted with love and desire!—inasmuch that he was compelled to make an apology to the lady that he might get home; he pretended that he had forgot his curling irons; he ran home in a desperate hurry, sprung aboard of his astonished wife, and actually got her with THREE fine lively children by one critical stroke!—

The above, and many other similar cases that might be adduced, shew us the propriety, in difficult cases, or where conception has not taken place in the ordinary course of things, of celebrating the rites of Venus in a variety of ways and places, and on singular occasions. I say in a variety of ways, as well as upon extraordinary occasions, when either the good man, or the good woman, are uncommonly stimulated thereunto:—for some women have actually been got with child in one attitude, who never could be impregnated in any other. The truth of this assertion will be perfectly understood, and easily ac-

counted for by every gentleman who understands anatomy: and most of you gentlemen! have heard, that a certain lady of quality of this country, still beautiful and lively, has frequently been heard to say, that for her part, she never could be got with child, till like St. George of Old, she had subdued the dragon. There are on record many instances of women, who, though they had never before been pregnant, yet readily conceived on seeing the lusty vigorous copulation of other animals. It is a common practice among the peasants, when their wives don't fall with child, to carry them to see the intercourse between a horse and a mare, or a bull and a cow,—after which the good women are frequently found to conceive. Wonderful, oftentimes, are the effects of holding venereal congress in situations where the passions are very highly excited, or where the hopes of progeny are very strongly impressed on the mind. To these strong mental impressions I formerly attributed in some measure, the unexpected conceptions which took place in the infancy of my celestial bed!—long before it was dignified with that appellation; but when it was called more simply, and indeed more properly, an electrical bed. It was in Philadelphia! the capital city of the infant queen of empires! where I had the good fortune of studying electricity two years, profiting by the labours of the great prince of philosophers!—and might I not have added,—of the venerable prince of politicians! five years, gentlemen! had I the happiness of sojourning in that boundless land, which then overflowed with abundance!—which glowed with liberality! and whose rising sun announced the great day of UNIVERSAL FREEDOM! and shone with intellectual light! during my residence in that wise and all-tolerating city, I was suddenly struck with the thought, that the pleasure of the venereal act might be exalted or rendered more intense, if performed under the glowing, accelerating, and most genial influences of that heaven-born, all-animating element or principle, the electrical or concocted fire! At that time, young, enterprising, impatient, and eccentric,—I speedily insulated (or raised on strong glass pillars) a common bedstead; and filled it with copious streams of the electrical fire, conveyed by metal rods inclosed in glass tubes, through the partition wall from the adjacent room where the great globes were wrought. Globes, I say, for at that time we had few, or no cylinder, in America, for exciting the fire. I recommended the trial of this then whimsical bed, to several of my medical, philosophical, and gay friends. They all found that my theory had been founded on nature; that it was even capable of demonstration;—and that the pleasure was, under those circumstances, rendered not only infinitely more intense, but at the same time, infinitely more durable!—inasmuch, that after a few months, when they were merry over a glass, and when it had circulated so freely as to make them forget themselves, and depart from that delicacy and reservedness which ought ever to be observed in these matters, they talked not as other men might have done, of the happy minute, or of the critical moment,—no!—they talked comparatively of the critical HOUR!!! But this exaltation and prolongation of the pleasure, was the least important part of the business. The electrical fire was found to be actually extremely powerful in opening, exciting, or enriching the generative faculties in such a manner, as to have procured conception in some cases, where pregnancy had never before taken place. The first certain proof that I was favoured with of the vivifying prolific quality of the electrical fire, was a doubly fortunate one. It was in the case of a good, stout like Dutch woman, who came up from Lancaster, (sixty miles from Philadelphia,) labouring under a paralytic complaint, which deprived her of speech at its first attack, and of the use of one side of her body, and of the limbs on that side. She had been married at the age of twenty-two, had been six or eight years married to a strong likely man, had never proved pregnant, but for the last two years had laboured under the palsy, and a dead cold swelling of that leg and foot, occasioned it, was supposed by a total menstrual obstruction, brought on they thought by want of exercise,—by drinking for several years, very strong coffee every morning for breakfast,—and old tea leaves dressed up by way of salad, with salt and vinegar, every night for supper.

The good-woman, attended by her husband and her mother, came up to Philadelphia, with the hopes of being cured of the palsy, and of having the menstrual obstruction removed. With these, and with no other intention, I advised her to sleep, every other night, in my electrical bed, and the whole night under the perpetual and most powerful influences of the electrical fire; sometimes alone, sometimes with her husband.—All this she readily complied with; and every night and morning, immediately before and after sleeping in the electrical bed, she went into a full bath of pure, cold, raw water, strongly impregnated with very large parcels of green aromatic herbs, flowers and fruits, viz. baum, sage, mint, rosemary, penny-royal, lavender and chamomile flowers, and juniper-berries, beat into a smooth paste. Each time, while in the bath, and on coming out of it, she was rubbed long, and with the whole strength of her worthy husband. By the use of these means, and by God's blessing! in less than a fortnight, the menstrual obstruction freely gave way; she was perfectly cured of the palsy, and by continuing six weeks longer to use the same bath;—by drinking strong infusions of the above ingredients in cold water, with honey; by daily exercise in the open air,—walking, running, and rolling:—and by sleeping, as usual, in the electrical bed, she returned home in perfect health, and high-spirits, and happily pregnant. On enquiring by the few opportunities which of late years we have so unfortunately had, I find that she has had no return of the palsy or of any other material complaint, and that she is now the healthy and the happy mother of a pretty large family of children.

'Tis to this fortunate case, gentlemen! that the world is indebted for the first hints of the great celestial bed!—I returned to England at the commencement of the eternal downfall of European power in America!—yes, at the great era! when British and other European children, forced reluctant from their native homes, had attained to the age of majority, and were taking formal possession of that glorious and immense country! which the luxury, the folly, and the infatuation of their parents had forced them over tremendous oceans to seek for.

I never lost sight of my fortunate discovery in America: for soon after my arrival in England, and when I had travelled over most parts of Europe, from (Paris to St. Petersburg) for improvement in philosophy and medicine, I combined æthereal magnetic, musical, and other irresistibly animating and invigorating influences with the electrical fire, and thus improved, I gave my wonder-working edifice—the title of THE CELESTIAL BED!—with a glowing and brilliant description of which, I will now close this long Lecture, returning first however to that part of it which I so naturally and so importantly digressed.

To the strong mental impressions, gentlemen! which I was mentioning, we must entirely assign the unexpected conceptions which were said to have taken place, after women had performed certain rights in the temples of Venus, and of the other deities of old, said to have been favourable to the generative powers. But the influence of the imagination in affairs of love, is by no means confined to females. The other sex have felt its force, and men have been known to perform amazing feats, when their imagination has been intensely heated by ideas of novelty, youth, or superior beauty! A variety of striking and well-authenticated proofs of the truth of my assertion might be given; at present, I shall adduce but two. The first is, of a very celebrated courtesan of the last age,—and the second of a certain toothless-old-woman of the present.

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The former, was a native and an inhabitant of the continent of Europe. She had been in her youth, it seems, the most perfectly beautiful, the most enchanting, and the most supremely lovely creature in the world!—and at the same time, the most ardent devotee of pleasure!—ransacking nature, and exhausting art, for the means of exalting and prolonging her pleasures,—and custom having transformed her whole soul and body into sensuality,—her rage for enjoyment was voracious and insatiable. This course of life, soon, and inevitably, blasted her beauty, extinguished every spark of goodness, obliterated every trace of modesty and delicacy,—and prematurely brought on old-age. Being now no longer lovely, or able to excite those fierce amorous desires in her gallants, that she had formerly done, and being still perhaps more eagerly fond of the pleasures of her younger and more genial years, she fell upon a curious, yet very indelicate stratagem; when on appointment she was to pass a night with a very favourite lover;—she put into bed, along side of her, a sweet, firm, smooth, plump, and rosy young girl, and when she found her gallant flag in his embraces, she slyly begged of him—she besought him with peculiar address, to lay his hands upon—to stroke, and to run deliciously over certain parts of this sweet, firm, polished, glowing young creature! this, she found, always kindled his ardour afresh, and gave her that gross, reiterated, and I may therefore say, unnatural enjoyment she wished for.

The following story, gentlemen! has always appeared to me the most astonishing instance, that I ever heard, of the force of the imagination, on the muscular and other powers of the human body, when excited and intensely stimulated by amorous ideas or recollections.

On a genial day, in the month of May, a fresh old-woman, but without a tooth in her head, was standing, it seems, in the market-place of Norwich, buying butter of a country-woman. Having a roll of butter in one hand, and money in the other, she inadvertently put a shilling into the forepart of her mouth, between her gums, for she had not, I was told, one tooth in her head. At that instant, a noble, stately, high-fed stallion, happened to be led, by a country-lad. When near the woman, the horse stopped suddenly;—the young fellow could not get him to go on; for the horse saw near him a very beautiful mare. The mare at the same time had eyed the horse. Nature immediately exerted herself in both. The horse pawed, neighed, snorted, and shewed the most formidable marks of his desire of being more closely connected with the tempting and amouressly fired mare. The good woman, though toothless, was not blind: but attentively observing the genial fire of the horse's eyes and nostrils,—his amazing force,—and his turged plenitude of vigour!—She was so violently agitated by every effort the horse made to get to the mare; that no doubt, recollecting certain pleasures which she herself had enjoyed in her youth, she maddened at the sight—she was convulsed at the recollection—insomuch that she squeezed the butter through her fingers, and actually bit the shilling through and through with her watering yet iron gums!

How astonishing is the force of the imagination on the bodily faculties!—Some of you, gentlemen! may perhaps have experienced, that the imagination being intensely revited, at certain times, on a very beautiful or much loved woman, it will make a man enjoy a plain one with almost equal ardour. I say not these things to recall past intemperances, to excite lascivious ideas, or to inflame lewd imaginations. No. But for very laudible and important purposes,—namely, to suggest to men the various arts of procreating in cases of barrenness, on subjects but ill fitted to excite the necessary ardour. I mean on sour, sluggish, or ugly women, or on those who are past the meridian of youth, beauty, and loveliness.—Every one of you, gentlemen, who is blessed with a wife, fancies her, I hope, to be the loveliest woman in the world! This is the true way to have a numerous and a handsome offspring. What the Papists say in regard to transubstantiation,—is really true in all matters of love, *crede quod habes, it habes*. Hence, probably the old proverbs,—all cats are grey in the dark; and that the maid is as good in bed as my lady: and we all recollect the story in the Old Testament, of the ancient patriarch, who had the bleary-eyed Leah imposed upon him in the dark, by her cunning father. He made her effectually pregnant that night; nor did he know till next morning, but that he had been enjoying his beloved—his dearly and long-loved Rachel!

But, gentlemen! ascending,—to crown the climax, and to close the Lecture!—let us for a few moments consider a little more particularly, the influences of that all-vivifying, all-mighty element, the electrical fire! in affairs of love, and in promoting conception, even in the most difficult cases,—I mean, where it does not happen in the ordinary or old fashioned course of things, which will always be the best. In favour of the wonderful and most efficacious power of the electrical fire, we have not only reason and analogy, but likewise a prodigious number of facts, (some of which I have already had the honour of reciting) to warrant us to assert, that it stands irresistible and unrivalled!—Every one knows, that electricity, when properly applied, warms, animates, and promotes all the circulations and secretions, but chiefly THAT on which the fecundity of females depends: for obstructions of the menses which have resisted all other human means, constantly yield to persevering in the judicious application of this irresistible principle, the electrical fire; especially if assisted by my most excellent Imperial Pills—by long continued cold or tepid bathing, by drinking plentifully of mead or honey, very much diluted with pure cold soft water; and by daily running about a great deal in the free open air. This is far more than can be said for the whole tribe of deobstruent medicines put together.—I mean of those that are used in the nonsensical, cruel and iniquitous farces between the physician and the apothecaries, which is called the *regular practice*; and which is always, and at best, an insult to common sense, and to common honesty.

The power of electricity is indeed so great, that it has often been known, when harshly and injudiciously applied, to force off the fœtus after conception at any periods, by occasioning an uterine hæmorrhage. But the influence of the electrical fire, is by no means confined to the uterus. No. When properly combined and judiciously applied, it warms and invigorates the whole system!—expanding the imagination, and every faculty of both body and soul!—exciting and exalting the amorous ideas of both sexes—stimulating them to the enjoyment of love;—and greatly heightening and prolonging its sweetest pleasures!

But this soft-lambent, all-pervading fire! does not, gentlemen! like wine, brandy, *cantharides*, viper-wine, &c. inflame the urinary, and genital organs, and create a false venereal appetite. No: it supplies forces and increases the powers, at the same time that it promotes the propensity to propagate, and under my direction, very seldom fails to enable the weak, the old, or the valetudinary to perpetuate their species, and to transmit, in a worthy and improved offspring! their names, their fortunes, their honours, and their virtues to posterity!

But, gentlemen! if all the above means and methods which I have thus faithfully, ingeniously, and with the frankest and most unreserved liberality recommended, fail,—suffer me, with great cordiality and assurance of success, to recommend my celestial, or medico, magnetico, musico, electrical bed! which I have, with so much study, and at so vast an expence constructed, not alone to insure the removal of barrenness, when conception is at all, in the nature of things possible;—but likewise to improve, exalt, and invigorate the bodily, and through them, the mental faculties of the human species. This bed—whose
seemingly

seemingly magical influences, are now celebrated from pole to pole, and from the rising to the setting sun! is indeed an *unique* in science! and unquestionably the first and the only one that ever was mentioned, erected, or even perhaps thought of, in the world! and I will now conclude the Lecture, with giving you a slight descriptive sketch of the structure of the bed, and the nature of those influences with which it glows,—which it breathes forth, and with which it animates, re-juvenates, and transports those happy, happy persons, who have the honour, and the paradisaical blessedness of reposing in it!!!

THE GRAND CELESTIAL STATE BED! then, gentlemen! which is twelve feet long by nine wide, is supported by forty pillars of brilliant glass, of great strength, and of the most exquisite workmanship, in regard to shape, cutting, and engravings; sweetly delicate, and richly variegated colours, and the most brilliant polish!—They are moreover invisibly incrustated with a certain transparent varnish, in order to render the insulation still more complete, and that otherwise, properly assisted, we may have, in even the most unfavourable weather, abundance of the electrical fire.

The sublime, magnificent, and I may say, the super-celestial doom of the bed, which contains the odoriferous, balmy, and æthereal spices, odours and essences, and which is the grand magazine, or reservoir of those vivifying, and invigorating influences, which are exhaled and dispersed by the breath of the music, and by the attenuating, repelling, and accelerating force of the electrical fire,—is very curiously inlaid, or wholly covered on the under side, with brilliant plates of looking-glass, so disposed as to reflect the various charms and attitudes of the happy couple who repose in the bed, in the most flattering, most luxurious, and most enchanting stile!

On the top or summit of the dome, are placed, in the most loving attitudes, two exquisite figures, representing the marriage of Cupid and Psyche, with a fine figure of Hymen behind, and over them,—with his torch flaming with electrical fire, in one hand, and with the other supporting a celestial crown, sparkling likewise with the effulgent fire, over a pair of real-living turtle-doves, who, on a little bed of roses, coo and bill, under the super-animating impulses of the genial fire! The other elegant groupes of figures, which sport on the top of the dome,—the Cupids!—the Loves!—and the Graces! besides festoons of the freshest and most beautiful flowers, have each of them musical instruments in their hands, which by the exquisite and most expensive mechanism, are made to breathe forth sounds, corresponding with the appearance of the several instruments—flutes, guitars, violins, clarionets, trumpets, horns, oboes, kettle drums, &c.—The posts or pillars too, which support the grand dome, are groupes of musical instruments, organ pipes, &c. &c. which, in sweet concert with the other instruments, at the commencement of the tender dalliances of the happy pair, breathe forth celestial sounds! lulling them in visions of elysian joys! opening new sources,—new sluices, I might have said, of pleasures, and “untwisting all the chains which tie—the hidden soul of harmony!” At the head of the bed, in the full centre front, appear sparkling, with electrical fire, through a glory of burnished and effulgent gold, the great, first, ever operating commandment,—**BE FRUITFUL, MULTIPLY AND REPLENISH THE EARTH!** under that is a most elegant and sweet-toned organ, in the front of which is a fine landscape, of moving figures on the earth, birds flying, and swans, &c. gliding on the waters: a fine procession too is seen, village nymphs, strewing flowers before priests, brides, bridegrooms, and their attendants;—who all entering into the Temple of Hymen, disappear from the delighted eye. The painting and embellishments of this front, are most masterly, and reflect the highest honour on the artists by whom they were executed: and the whole view is terminated with fountains, water-falls, shepherds, shephendesses and other peasants, at pastoral sports, and rural employments, and by a little church, the dial of which points out, truly and distinctly, the hours.

In the celestial bed, gentlemen! no feather bed is employed;—sometimes mattresses filled with sweet new wheat or oat straw, with the grain in the ears, and mingled with balm, rose leaves, lavender flowers, and oriental spices, and at other times, springy hair mattresses are used. Neither will you find upon the celestial bed, linen sheets; our sheets are of the richest and softest silk or fatten, of various colours, suited to the complexion of the lady who is to repose on them. Pale green, for example, rose colour, sky blue, black, white, purple, azure, mazarine blue, &c. and they are sweetly perfumed in the oriental manner, with otto and odour of roses, jessamine, tuberose, rich gums, fragrant balsams, oriental spices, &c. in short, every thing is done to assist the æthereal, magnetic, musical, and electrical influences, and to make the lady look as lovely as possible in the eyes of her husband! and he ~~in~~ hers.—But to return,—In order, gentlemen! that I might have for these important purposes, the strongest and most springy hair, I procured, at a vast expence, the tails of English stallions;—which, when twisted, baked, and then untwisted and properly prepared, is elastic in the highest degree. But the chief elastic principle of my celestial bed, is produced by artificial loadstones. About fifteen hundred pounds weight of artificial and compound magnets, are so disposed and arranged, as to be continually pouring forth in an ever-flowing circle, inconceivable and irresistibly powerful tides of the magnetic effluvia, which every philosophical gentlemen knows, has a very strong affinity with the electrical fire. These magnets too, being pressed give that charming springyness—that sweet undulating, titillating, vibratory, soul-dissolving, marrow-melting motion; which on certain critical and important occasions, is at once so necessary and so pleasing: and the bed is constructed with a double frame; so that the inner frame, which moves on an axis, pivot, or center, can be so raised at the bottom of the bed, as in a moment, to be converted by the gentlemen into such an inclined plane, as that he can follow his lady down-hill; as it is called, which is certainly the most favourable posture for the great business of conception, or propagation, in difficult cases, especially in cases of corpulency, or where the want of retentive firmness is the principal cause of the barrenness.

But as these aromatic invigorating springy mattresses, and elastic magnets are pressed;—as the ardour,—the intenseness of the mighty conflict encreases!—the soft notes,—the plaintive tones,—the tender aspirations,—the sweet undulating,—tremulous cooings,—the convulsive, agonizing blessedness of the melting and transported pair!—are moderated, increased, or prolonged by the corresponding music which flows or bursts forth from the pillars, from the dome, and from every part of this Elysium!—till at length, in the fierce but sweet conflict, the gentle milky emotions, which at first fluctuated in their breasts, are sweetly constrained by the magical force of music and other influences, to give way to more sublime and more intense enjoyments, excited by the swelling sounds—the noble tones, and the home-strokes of the full organ, which on violent motion being given to the bed, peals forth, bracing and invigorating every spring and principle of life!—coiling up the latent courage of the soul! and as it were, producing a new creation!—yes, life and identity are generally produced by those blissful collisions.

Indeed, gentlemen! such is the volume, and the intenseness of the pleasure that is enjoyed in performing the venereal act, under the full influences of the combined electrical fire in my celestial bed!—such the elevation—the delirium which seizes the soul of the *male*!—such the raptures in which the souls of *both* struggle, as it were, to get loose in Elysium! that in the last, in the critical effort of the male, his soul seems, *PROMETHEUS* like, to spring up to heaven! to snatch life to animate the little embryo!

So much, gentlemen! for a slight and inadequate sketch of the grand celestial bed! which being thus completely insulated—highly saturated with the most genial floods of electrical fire!—fully impregnated moreover, with the balmy vivifying effluvia, of restorative balsamic medicines! and of soft fragrant oriental gums, balsams, and quintessences! and pervaded, at the same time, with full springing tides of the invigorating influences of music and magnets, both natural and artificial, gives such iron firmness to the whole frame,—such elastic vigour to the nerves—such steel springyness to the backbone on one side, to the male,—and such cordial retentive firmness on the other,—to the female;—and moreover, all the faculties of the soul, being so fully expanded, and so highly illuminated, that it is impossible in the nature of things, but that strong, beautiful, brilliant, nay double-distilled children! if I may be allowed the expression, must infallibly be begotten!

You, gentlemen! who are physicians or philosophers! must be struck with a superior degree of wonder and delight, on contemplating, even in idea, the irresistible, the divine energy of the celestial bed! in which soul and body, mind and matter, are feasted and charmed, to the highest and most intense degree! For I have already had the honour of shewing you, how the votaries of the prolific god, who therein worship, are furnished as it were with iron loins and with steel back bones! while their souls are at the same time soothed and animated, with all that can ravish the corporeal senses! In sweet assemblage are found all that is delightful or supremely beautiful to the eye, to the ear, to the taste, to the smell, and to the touch. Thus regaled with love and beauty! charmed with delicate ardours and attentions! transported with the sweet melody of instruments and performers invisible! of the harmonica! of the celestina! of soft flutes! of the grand organ! and of fine voices! the entranced pair! no longer inhabitants of this world, but dissolved in the soft gushing tides! are launched forth upon oceans of extacy! and then wing their long-waving way! among the flowery fields of elysium!!!

But, gentlemen! in thus slightly endeavouring to give you some little idea of the intense pleasure of the rapturous extatic delirium, which is enjoyed by the vigorous, sentimental, and highly polished minded couples who sacrifice to prolific Hymen in my celestial bed,—I do not mean to be instrumental in adding to those refinements which invite to excess in voluptuous indulgencies and in venereal pleasures. No. This curious and most useful bed!—is intended solely for invigorating the infirm, for animating the lifeless, and in a word, for promoting conception in cases where pregnancy has not, or cannot take place in the ordinary way. I would, indeed, be extremely sorry to descend to be the pander of vice, or to stoop to be the inflamer or exciter of the animal appetites, beyond those temperate and all-blessing limits which the God of nature has so wisely prescribed to them. For it is too universally known, and too severely felt, that the frequent repetition of the venereal act, even under the simplest and most natural circumstances, makes the lamp of life burn dimly and tremulously;—obscures the most genial fun of youth; withdraws for a while as it were the soul from the body;—extinguishing its finest fires!—and in a word, making life short,—and both soul and body weak and miserable. No; gentlemen! By what I have said, or by what I may yet say, I mean only to do some small degree of justice to these my stupendous and most important discoveries, whereby I effectually assist age and impotency, improve the bodily and the mental faculties of the human species, and insure conception even in the most hopeless cases, when conception is at all in the nature of things possible. Thus, gentlemen! have I done, and shall I trust, continue to do, the most essential services to the public at large, and to many worthy and most respectable persons and personages in particular; by preventing that chagrin and adultery, and those divorces, which disgrace a civilized christian people, and which so frequently arise from the want of children, especially in illustrious and noble families!—and I hope soon to be in such circumstances, and in such a situation, as actually to do what I have ever intended, namely, to reduce the principles upon which my celestial bed is constructed, to the utmost simplicity of which their respective natures are susceptible, and unreservedly to promulgate those principles, with ample drawings and illustrations, to the whole world; in order that the learned and philosophical part of mankind may be convinced that those principles, and their deducible effects, are founded on nature, and on the unalterable verity of things;—and in order moreover, that every good sensible couple, in middling circumstances may have, if they should have occasion for it, a celestial bed in their own house*.

But so far, gentlemen! am I from meaning by this to encourage wantonness and to stimulate to venereal debauchery and excess, that I have invariably and pathetically from the beginning and throughout this whole lecture pointed out the certain destruction of soul, body, and estate, which is infallibly brought on by these courses; and you will bear me witness, that I have and do exhort you and the whole human species, to let discretion guide you—and to let moderation controul those headstrong and unruly passions:—to be delicate—to be virtuous in all your pleasures;—and never to indulge in conjugal embraces, but when healthy, cool, vigorous, unspurred nature! calls with a loud and genial voice for connubial joys. Then indeed, will your health and spirits be good; and your embraces fruitful. The most beautiful, and in my opinion by far the most useful fable in the heathen mythology, is that of Phæton! in which the good old king exhorts his beloved son, at his setting out in life, or in his first career through the celestial regions,—not to stimulate nature into excess through habit, or by the use of provocatives,—not to whip and to spur—not to drive furiously along;—but to spare, to cheque, to curb the ardour of his generous steeds!—His words are, “Parce Puer stimulis, et fortiter utere loris!”—an excellent advice indeed, gentlemen!—for, ye ought to be extremely cautious, how you squander away or dissipate unnecessarily, that nourishing balsam!—that sweet, precious, luminous animal oil! which should warm your hearts, and illuminate your souls! in your later years. For when the winter of life does come, thrice happy are those, who by temperance, prudence, moderation, and virtue, have preserved the

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* I beg that some rich, liberal, benevolent-minded lady or gentleman will have the goodness to leave me when they die without worthy heirs, or near relations, four hundred pounds *per annum*, for my life;—to enable me to prosecute fully and effectually my studies, and to publish unreservedly to the whole world, for the benefit of mankind at large, all my present and future discoveries and improvements for the preservation of health, for the certain prevention and effectual cure of all diseases, and for the happy, useful, and honourable prolongation of human life, to the very longest possible period of human existence!

I have not the smallest doubt, but that some good soul will do this, and I promise to erect an eternal monument in my heart and in my writings, to the honour of their memory and singular liberality!—

This odd request is not for my own personal gratifications, for I never do, nor ever will, eat or drink above the value of four-pence or six-pence a day, and I never indulge in any species of expensive, personal luxury,—but it is that I may be able to retire from the distractions of public life,—to pursue my studies,—to write and to publish unreservedly for the good of mankind;—that my worthy wife, and three amiable children may be decently, comfortably, and independently provided for;—and above all, that I may have leisure and retirement to prove indisputably, that I am to the present, and to future generations, not only a doctor of medicine, but a physician also of the soul!—a deep and attentive studier, demonstrator, and follower of nature!—at once her disciple, and her secretary!—the advocate of reason!—the friend of mankind!—and the spirited persevering assertor of their natural and indefeasible rights!—and that, if I can be so happy as to find a lady or a gentleman of spirit, rank, or fortune, who can discern what I am, and what I mean to do, and who will take me by the hand and patronize me in this great work, regardless of the vulgar clamours, prejudices, and impressions which have ignorantly and maliciously gone forth in the world against me, I will go on fearless and undaunted in the glorious and important work!

the balmy vivifying principle—the luminous radical moisture;—so that in the evening and in the night of life, their lamp may burn with a clear and steady light!—and who by maintaining a clear and approving conscience, and by cultivating, expanding, and storing their mind with the most valuable, human, and divine knowledge, enjoys that peace of mind—that sweet and secret serenity and peace of mind! which passeth all *gross sensual* understanding, and which all the people and the things of this world, can neither give nor take away.

I am afraid, gentlemen! that I now at length, prove too tedious, I will therefore conclude the Lecture, with mentioning only the first, and most obvious principle of my celestial bed.—It is well known to every one who knows any thing at all about electricity, that when a person is insulated, that is placed on a stool, chair, or platform, suspended by silk, or supported by glass, and the machine excited, all the solid fibres of the body are braced, and even every hair of his head that is not tied down or heavily plastered with pomatum, becomes in a moment erected, like the quill of a porcupine, or the bristle of a boar.—That the fluids and juices too, both animal and nervous, are all warmed, circulated, accelerated, and enriched, to a very high degree. Of all this we are certain; not only by the pulse,—but by the genial flow of luminous animal spirits,—by the blooming colour of the parties who repose under those influences, and by the following common experiment. If water, or any other fluid, when unelectrified, drops slowly from a syphon or capillary tube, it will in a moment, when under the influences of the electrical fire, run, flow out, and diverge in full, copious, and luminous streams. Removing certain obstructions, therefore, which are frequently the cause of barrenness,—strengthening and animating the debilitated, and exalting intensely the pleasure that is enjoyed in the celestial bed, are not to be wondered at, from the above, and from many other considerations that might be adduced. And I am, moreover, fully persuaded that (to begin with lesser matters) those divine, those bewitching, those heart-piercing and irresistible glances, which shoot from the female eye to the male heart, and indeed reciprocally, from soul to soul; at certain critical times, are no other than electrical strokes or emanations!—and I am clearly and decidedly of opinion, that even the venereal act itself, at all times, and under every circumstance, is in fact, no other than an electrical operation!—and as I have now the honour of speaking before many gentlemen who understand electrical science extremely well, I beg the permission of the other part of my audience, to shew those gentlemen in what points or particulars the analogy holds good. In the first place, then, there is the necessary friction or excitation of the animal electrical tube or cylinder, for the accumulation, or mustering up of the balmy fire of life!—This is what electricians call the charging of the vial or jar. Then follows the discharging, or passage of that balmy, luminous, active principle, from the *plus* male to the *minus* female. These are all mere, plain, demonstrable electrical processes. Here we have the negative and the positive fire,—the active and the passive principles,—the *plus* and the *minus* state. In short, there is a perfect analogy in every respect; and I defy the whole world of philosophers, physicians, and electricians, to disprove these facts, or the high probability, nay, almost the certainty there is of the barren becoming fruitful, when thus powerfully—thus naturally assisted! But to carry the analogy still higher. It is very well known, that where there is a clean, new, handsome female apparatus,—with a tight virgin cushion,—rough, full of rugæ, and well amalgamated, that it excites easily and plentifully our electrical fire:—and it is equally well known, that in other machines, old or worn out,—when there is great heat, or too much moisture, or where the cushion is too smooth, or relaxed, as in the case of most of the crafty voracious kept mistresses, and other common women of the town, there is no such thing as mustering up any fire at all, properly, by a man of any kind of taste or delicacy; and at best either too soon, or with great fatigue and drudgery;

Many ladies, I hear, have been very desirous to know whether I can procure or insure, a boy or a girl, to those who repose in the celestial bed, as they may desire. In that part of the business I cannot always be certain; but in regard to the sex of the offspring, I am decidedly of opinion, that the individual, be it the man or the woman, whose imagination is the most intensely engaged, or who possesses the generative faculty in the highest degree at the time of union or copulation, gives his or her sex to the offspring. I have several times succeeded in giving this superiority to the lady or to the gentleman, as they desired, by the arbitrary arrangement or modulations of the electrical fire, of the magnetic effluvium, and of the other influences at the time of union; and even sometimes, by the directions which were given to the parties previous to their coming to the celestial bed!

Thus, gentlemen! I have had the honour of laying before you a new, and I hope a rational and satisfactory theory of generation;—with instructions, copious and approved, for the procreation of a numerous, healthy, beautiful, and virtuous offspring! nor have I omitted such hints to the legislature, as I judge should be adopted for the encouragement of matrimony, and for the happiness of the state;—nor have I neglected such precepts to you as will, if duly attended to, make man and wife lovelier, more amiable, and more desirable in each others eyes;—and as will moreover, increase every felicity both of body and mind:—preserving and exalting personal beauty and loveliness;—and prolonging human life, healthily and happily, to the very longest possible period of human existence!—Go home, therefore, gentlemen! to the beloved wives of your bosom!—Go, ye princes and nobles of the earth!—to the fair daughters of this happy land! to whom your bodies and your souls must cleave with the tenderest love! with the fondest affection!—You, gentlemen! who are single, and arrived to full maturity, corporeal and mental,—marry!—and may the married be very fruitful and very happy!—imitating the virtues, and emulating the most excellent examples, of the FIRST and of the FAIREST family in the world! and may the blessings with which the prolific God, and beauty's queen, have enriched that royal, that truly amiable and exemplary pair, under whom we have the happiness to live, be poured in full measure on each of you!—Go! my much respected and most noble audience! in the name of health and of happiness! in the name of posterity!—in the name of God!!!—join delicacy with your ardour, in all amorous and conjugal pursuits,—let moderation at all times controul your power!—and obeying the first and the greatest commandment of God!—BE FRUITFUL, MULTIPLY, AND REPLENISH THE EARTH!

I cannot conclude, without returning my heartiest and most unfeigned thanks, to every individual nobleman and gentleman in the Temple, for his patient and polite attention to this long lecture,—for the honour he has been pleased to confer upon me this evening, as well as perhaps upon many former and more personal occasions.



